

• CHURCH • MANAGEMENT



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VOLUME XIV
NUMBER TWO

Religious Book Digest

Volume XIII

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FACTS TO PONDER

By Ivan J. Young

The census bureau estimates that our growing national capital has a city population of 619,000, more than 130,000 above the 1930 tabulation.

* * *

According to a recent treasury department report, internal revenue collections for the fiscal year, ending June 30, 1936, amounted to \$3,520,208,381.

* * *

It has been estimated that some 50,000 additional students were enrolled in the California schools last year, due to this number being brought into the state by families who make their homes in trailers.

* * *

A statement from the Women's Christian Temperance Union, estimates that more than one million women are at present employed as barmaids in the United States.

* * *

Dr. Henrietta K. Burton, of teachers college, Columbus University, declared that the American Indian was the true forgotten man in the nation's social picture. The survey described more than 100,000 Indians, as "homeless vagabonds without a scrap of land," living amid the "poorest housing conditions in the United States."

* * *

There are 77 all year hotels in the District of Columbia, but they are always packed. With accommodations for only 13,450, they do an annual business of over 17 million.

* * *

More than half the people of the world are illiterate today. Dr. Frank C. Laubach recently traveled in the far east in behalf of the World Literary Movement. He declared that at the present rate of advance, a majority of the world's population would not be able to read or write in 1000 years.

* * *

Sales in all registered United States stock exchange during last October reached a dollar value of \$2,570,962,872, according to the figures announced by the Securities and Exchange Commission.

* * *

The United States Bureau of Agricultural Economics has stated that the October cash income of American farmers totaled \$886,000,000.

* * *

It has been estimated that women buy 80 per cent of all consumable commodities. One out of every five persons gainfully employed is a woman.

* * *

It takes about 4 million cows to produce the cream we use in our coffee and tea. The United States Department of Agriculture estimates a total of more than 16 billion pounds of cream were used in this respect.

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THE EDITOR'S DRAWER



Do You Read the Ads?

If you don't you miss a valuable part of this magazine.

Robert Cashman wrote me a few days ago as follows:

"This month I read *Church Management* in a new way. I usually read all the articles and then take in the ads in a sub-conscious way.

"This month I read the ads throughout first, and I found them an education in themselves. I have sent to several of the publishers for their catalogs and the various services mentioned. I wonder if your readers appreciate the service which you are giving each month by such comprehensive advertising of helpful church materials."

The advertisers will thank you, Robert. I sometimes think that the advertisements are the most sincere part of the magazine. When any man or business believes enough in the virtue of a product to spend money to advertise it that reveals a real faith. When one expresses an editorial opinion it may be a passing judgment. When one invests money in any product for the church or the minister it means sacrifice and faith.

By all means read the advertisements. You will find in them ideas helpful to your work.

William H. Leach.



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Foreign countries (except Canada) 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

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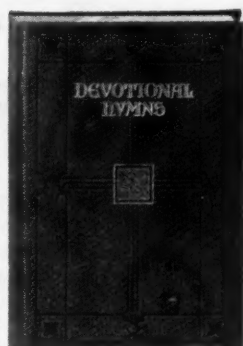
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He has found that it is not sufficient to solve a church-building problem technically, to build the house on paper, so to speak. The house must be built, also, in the heads and hearts of those who pay for it and use it. They must be inspired and directed.

Increasingly CHURCH MANAGEMENT readers are turning to this magazine's church-building adviser, Dr. Henry E. Tralle, for this highly important service.

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MUST THESE GO WITHOUT CHURCH MANAGEMENT?

Ministers have seldom been in the higher brackets in personal income. Most of us feel that we are very much financially restricted. Yet, when we do get fairly well situated, we forget the economic depths in which some of our fellow clergymen find themselves. In one mail recently there came several letters which set us thinking.

Here are clergymen who need and read *Church Management*. But economic conditions make it impossible for them to renew their subscriptions. Our own "free" lists already number several hundred of these men. We feel that there are others who would like to share in this effort. Read the following excerpts from the letters received:

* * *

From a minister in Maine comes this:

"I do so want to thank you for sending me the issues of *Church Management*. I am delighted with your magazine and get many ideas from it for my small church but I guess that we must part company. This year my salary will be \$390.00."

Or this from the minister of a small church in Boston:

"It is impossible for me to take care of this bill though it is not large. I shall miss it for it has proven so helpful to me in my work."

A note from Saskatchewan, Canada, is cryptic:

"Owing to crop failure in our province I am unable to renew. I shall miss it, too."

* * *

We are willing to provide these and many more subscriptions at half-price. We think that there are brother ministers who will be glad to contribute to this purpose. A few cents added to your bill when you pay for your own renewal—a dime, a quarter, or a half-dollar—will go into this fund. I shall be glad to have my good friend, O. M. Walton, executive secretary of the Cleveland Church Federation, pass on the qualifications of these to receive the subscriptions from this fund. No names should be published in connection with it. We shall, from time to time, publish the number of such subscriptions made possible. Of course any contributor may be free to suggest the name of minister to receive the benefits of his gift.

Any contribution may be sent direct to the editor of *Church Management*.

CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK

Edited by WILLIAM H. LEACH

VOLUME XIV
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NOVEMBER, 1937

Putting the Church on a Functional Basis

By William H. Leach



What do we mean by the functioning church?

The word functional is used to design-

ate an organization which believes it has a mission and creates a program to accomplish that mission. In other words it is a functioning organization. The conception of definite objectives and the organization of a program to accomplish those objectives would make a church a functional church. A church might qualify ecclesiastically or legally as a corporation or be correct in parliamentary procedure without being a functional church.

You know how our various denominations took their form from the age in which they were born. One sees the liturgy, an offshoot of the old church in certain liturgical denominations. The Presbyterian Church is a constitutional church because it was born in a period when constitutional government was stirring nations. The Congregational and Baptist Churches take their form from the New England town meetings and thus have the ultimate in democratic procedure. Episcopalianism is fine for liturgy and worship; Presbyterianism is the best example of modern law in church government; Baptists and Congregationalists symbolize democracy. Were we building a church today we would construct it on quite different lines. We would build for executive procedure. We would try and construct a functional church.

Because we are not building today, except as we use foundations laid in the past, we must accomplish our desired program through the systems which have been set up. No one, I am

sure, is recommending that old firms be abolished. Just how we can change and adapt the old forms to meet the modern needs is a problem which must be faced by every church which seeks to make itself a functional organization.

I think that it is quite evident that under the most simple type of church organization, which would be the Baptist or Congregational, there are difficulties in the most every day procedures of administration. For comparison, take the organization of a business corporation. Ultimate control rests with the stockholders. These, in turn, elect a board of directors. The board elects the responsible heads who may be called a president or manager. The functional part of the organization is under his control. There may be any number of departments—manufacturing, advertising, sales, and others, but through their respective heads all are responsible to the general manager. He, in turn, is responsible to his board; the board is responsible to the stockholders.

The church organization is not so simple. One cannot easily put the minister in the place of the manager of the corporation. In some churches he is responsible to his stockholders (members) direct; in others he is responsible to the board; in some others his responsibility is to the ecclesiastical head who considers the denominational rather than the local church as the administrative unit.

Then, so far as I know, no church government gives the minister the authority or responsibility of the general manager of a corporation. The congregation will place responsibility upon him if things do not go right. Should the finances fall down, or the evening

services slump, the minister will be held responsible. But the church government very seldom gives him executive leadership in finance or other functional activities of the church. Very seldom does he have any authority over the various divisions in his church such as the Ladies' Aid, Christian Endeavor, Boy Scout or other organizations.

By implication he is the head of the church. Constitutionally he seldom is. Practically, if he is wise, he will seek to bring his church into such a form that he is the actual head.

That brings me to the first point I wish to make.

If a Church Is to Be a Functional Church It Must Have a Functionally Minded Minister.

By a functionally minded minister I mean one who can conceive objectives for his church, sell them to his people and lay out the program through which they may be accomplished. A man may be able to preach like St. Paul without possessing a functional mind. But he can not duplicate the work of St. Paul unless he has such a mind. The apostle revealed executive ability as he planned his work and organized his churches.

When the minister becomes an executive he forgets himself as he seeks to direct the program of an organization. He, above all others, through experience and instinct looks ahead at the work of his church. He will create ideas, test them, and then submit them to the board. He will always be about two jumps ahead of his board when it comes to ideas.

One of the best defenses the criticized minister has is this ability to be thinking ahead of his official board members. In some meetings there

comes a dull time when a member will ask, or imply by his attitude, "Well, we are here but what for?" When the minister is functionally minded that never happens. He will have so many ideas placed in the hands and minds of his officials that they, at first, will be dazed. They will not have much time left for criticism.

I might suggest this method to you ministers troubled by criticism. When your theology is in question and the wise ones are beginning to wonder if they have a minister capable of preaching the "good old Gospel," meet them with ideas for programs and personal work which will keep them busy. Then follow up and keep them busy on these various programs.

The minister will get many ideas for programs from his various books and periodicals. He will gather them from observation and his own thinking. They can usually be grouped under a half dozen heads, viz: Music and Worship; Religious Education; Pastoring; Missions and Benevolences; Finance, Social Service; Men's Work, Women's Work or many others. There are almost any number of objectives which the minister could set up. Having sold the idea to the official board he has but started. The next part of his task is to outline the step by step process by which they will become a part of the work of the church.

There is an old adage that Rome was not built in a day. No program worth while was ever put across in one meeting. The parliamentary mind makes a great deal of correct procedure at meetings. The functional mind uses meetings merely to indicate progress. The real work moves one between meetings. He bases the progress of his program not on debate but work.

I presume that we make more mistakes through thinking that debate indicates progress than any other reason. An affirmative vote to the functionally minded does not mean the end but only the beginning of the matter. One illustration will suffice.

One minister tells me of his first pastorate when he was advocating graded lessons for the Sunday school. He said that it took him but three months to persuade the officers that they should throw out the international lessons and install the graded ones. He served that church for four years. After he left, it took the church but one month to throw out the graded and put back in the international. That is how thoroughly he sold the idea. Had he measured his course carefully he would have done a better job. It may have taken a longer time but the work would have been more permanent. The

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Why not. Here is a slang phrase which can be turned to good account. Try some cards like this out as automobile stickers. We think that they will produce for you.

functionally minded minister makes a time allowance for the educational process.

The functionally minded minister will know, also, how to get along with and handle people. People are the tools he will use in his work. He must be a master of personality as the mechanic is the master of his lathe. He won't get his inspiration for this from conventional religious literature. There is quite an extensive bibliography in this field, however, to which he may turn.

Let me suggest some books. *Strategy in Handling People* by Webb and Morgan† is a good volume. A later one by the same author, *Making the Most of Your Life*, also has ideas. Dale Carnegie's *How to Win Friends and Influence People* is worth while as is *Influencing Human Behavior* by H. A. Overstreet. There are many volumes written for salesmen which the preacher can read to his advantage.

Many preachers see no need for this sort of thing. They sometimes lack the first quality for executive leadership. I listened, at one time, to a debate on the comparative merits of the short and long term pastorate. The aged minister who was defending the short pastorate declared:

I have never lived in a community for one year but that I have found some people I am glad to move away from."

That man might live to be a thousand years old without acquiring the functional mind. The executive is not trying to find reasons to move away from people. He is seeking to find methods of using them as they are.

It may be a trite illustration but it is a good one. It deals with the per-

†Published by the authors.

sonalities of the Revolutionary war days. Patrick Henry was the orator; Jefferson was the writer; Washington had the functional mind. In no sense was he as brilliant as Jefferson. He lacked, entirely, the platform graces of Henry. He could not make a speech with clear eyes. He usually read his addresses and his eyes were held closely to the page. Yet he knew how to use people to get things done. He could take a cabinet with men as diverse as Jefferson and Alexander Hamilton and secure action.

Lincoln many years later gave a definition of a statesman which might also be used to describe the functional mind. He said:

"Statesmanship is the ability to use human cussedness for the public good." Isn't it so?

II. The Functional Church Must Have an Official Board With a Functional Mind.

Any minister of experience knows that it is easier to get officials with praying minds and ecclesiastical minds than it is to get officials with functional minds. Many Presbyterian elders who can pass the communion elements with dignity and impressiveness, have no idea at all of building a working program for the church. There are many Baptist deacons who can pray eloquently who are helpless when it comes to formulating plans for worship or directing the Every Member Canvass. There are many Methodist stewards who can advise the preacher, in accordance with the discipline wherein he is wrong who have no ability to help set him and the church right.

Some wit has complained of "Deacons who do not deak." My experience

(Turn to page 78)

Liquidate Church Debts Now

By Robert Cashman

Mr. Cashman, Business Manager of Chicago Theological Seminary and author of "The Business Administration of the Church," has been investigating church debts. Some of his findings are given in this article. We think that you will agree that now is the time for churches to liquidate their debts.



Robert Cashman

Nearly five hundred millions of dollars in debt are being carried by the churches of America, according to U. S. Government statistics. Millions of dollars are being paid annually on mortgage interest that ought to be going into the constructive program of the Church. Benevolences have declined in many of these debt-ridden churches, attendance has fallen off, pastors' salaries are at a standstill, and valuable properties are depreciating rapidly.

What caused these debts? Largely, over-expansion—"keeping up with the Joneses."

"The usual procedure," says a minister with a \$140,000 debt, "has been for a church that has \$50,000 in sight, to construct a \$150,000 edifice, and then bring in a minister without any financial resources whatever for program promotion, and expect him to build up a congregation who will pay for a mortgage. It is like building a factory, without provision for salesmen or a production department. We have a Church Building Society which has been generous in furnishing money for buildings. Why could we not have a similar society, to help the ministers with their programs, so that the communities may be evangelized, and the debts paid in full?"

Has church attendance been affected by debt? Yes indeed! Here is the testimony of a leading layman in a church with a debt of \$100,000: "I feel that we made a great mistake when we contracted such a heavy debt, but it seemed to be the spirit of the times to borrow, and figure that somehow it would be paid back. Such a big debt hanging over a church is a discouragement to new and prospective members, as well as to those who have faithfully carried the load. A certain amount of debt may be good for a church, as David Harum said, 'A certain amount of fleas is good for a dog' but I do not see how it can be good when it is as

big as ours. Our program has been greatly handicapped."

Without a doubt, the spiritual program of the Church has suffered, where the credit-standing has been impaired, and especially in those churches whose boards have used sharp practices in the settlement of their accounts. Ministers have felt this keenly, but most of them have been helpless.

"Our debt is none of our minister's business," declared an outstanding layman in one of our large Chicago suburban churches, with a debt of more than \$200,000. "We hire him to preach, and we laymen who are educated in business affairs take care of the finances." "How do you do it?" I asked. "We established credit at six banks, and we have carried loans at five of them. When any of the five press us for payment, we borrow from the sixth, and keep our credit good." "Have any of the banks failed?" was my next question. "Yes, two of them; with one, we settled for ten cents on the dollar." "Was that any of the minister's business?" I queried, "No," he replied, "I don't think it was." "Then," I replied, "I cannot see how your minister's message can have any spiritual power."

Compromising the Obligation

Indicative of the spirit in which some boards of trustees have sought to settle the claims of their creditors, is the following quotation from a recent letter written to a bank holding the notes of the church:

"Recently you suggested a 10 per cent reduction of the notes, but there is no use to take my time and yours with anything of this nature, as we have been settling our local claims for about 10 per cent of the principal instead of 10 per cent discount. There is no use 'kidding' yourself or us about the possibilities of collecting this note, and unless you wish to make some considerable sacrifice thereon, there will be no use to correspond with me further. If you prefer, you may bring suit and prosecute same to judgment, but this would likely put you in a position where nothing would be realized on the notes."

"In our city," testifies a well-known

business man, "churches which had mortgages in banks that have been liquidated, have usually received very good adjustments. One bank has washed out several million dollars of church debts at fifty cents on the dollar."

Convinced that the time has come to frankly and courageously face the entire situation of church debts and their liquidation, I have conducted an extensive survey of the churches of the Middle West, to see how ministers and laymen felt about it. Almost without exception, it is agreed that now is the time to act. Business conditions are improving, and the Church should keep step with the general trend.

"Great injury is done," says the pastor of a large Wisconsin church, "to the Christian Cause, where churches even permit themselves to slump to what has become too common in our secular world in the matter of finances. Never should they be allowed to go by default. Always the situation should be faced honestly and frankly, together with the creditors, to find some possible plan and program by which to clear the indebtedness, and then a fearless, systematic, aggressive campaign should be conducted to carry this out."

"Our denomination has a tendency," writes another minister, "to select pastors with superior academic attainments. Frequently the complaint is made that such a man is a gifted educational leader, but a poor manager of the business affairs of the Church. Churches in debt should seek a minister of practical business judgment, even though it may mean the temporary sacrifice of educational attainment. There are many men, however, with both qualifications. The denominational executive, therefore, has a direct responsibility to recommend the right pastors for churches in financial need."

The Denominational Boards have sensed the situation fully, and have taken aggressive action to help the churches that desire to help themselves, not only to protect their own denominational loans, but for the general welfare of the Church. Several of the denominations have experts in the field who are constantly lending assistance to solve the problems of debt, the approach generally being made from the educational and spiritual side of the Church program rather than the financial. The Methodist Episcopal Church, for example, has six men on its staff, and seeks to help the local church

"through a well-articulated, unfailing, and hope-inspiring Vitalization Program, which aims in the spirit of understanding and sincere sympathy to:

"Magnify helpful *objectives*; minimize harassing *obstacles*; multiply hallowed *optimism*; mobilize harvesting *opportunities*."

"The Church Building Committee of the Home Missions Council, made up of Church Extension Secretaries, or Church Edifice Secretaries, represents a large group of the Protestant denominations. This committee holds meetings at least once a year, and during the last six years, has spent much time discussing the question of church debts." If there is any question as to the small percentage of the churches which may have tried to take advantage of the economic conditions of the last few years to secure a reduction of their debts, according to one of its officers, it should be remembered that "when one realizes what was going on in the business world in respect to financial obligations, it is rather surprising that so small a percentage of churches seems to have forgotten Christian ethics, because a large percentage of the members of the Boards of Trustees were men in the business world, where all sorts of things were happening in the adjustment of business obligations."

Millstones or Stimulants

Among the comments made by various ministers about the debts of the Church were the following:

Our debts are millstones around our necks.

Most of our people pay too little. Many can increase. They skimp on their church pledges but come to service in new automobiles.

Consolidate competing churches before undertaking new projects. We have three churches of one denomination in our community which ought to get together before promoting expansion programs.

We have helped to solve our problem by getting our subscribers to pay their pledges weekly, monthly or quarterly in advance.

Give up all personal luxuries, and pay the savings to the Church, until debts are met in full.

Small debts may stimulate. Larger debts may kill the Church. If money-raising becomes the chief activity of the Church, the glow of the molten metal in the pot outglows the light and the warmth of the fire.

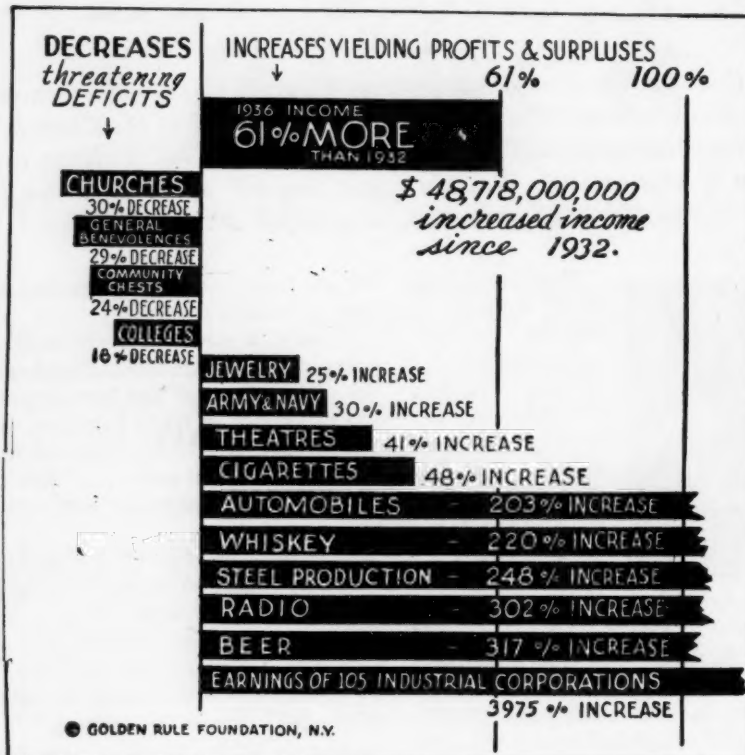
A Church never fails to meet its "needs." It is the meeting of ambitions, prides and luxuries that causes trouble.

Have campaign for special gifts and use dollar pledge cards, which, when reversed, can be put in a large attractive chart prepared by an artist for the purpose of showing the progress of the campaign in reaching the goal desired.

One way of dodging the debt is to wait for "good times" which never arrive.

A POSSIBLE CAUSE OF DECLINE

Increases and Decreases from 1932 to 1936



The above chart, compiled by the National Committee for Religion and Welfare Recovery, is a thought-provoking presentation of facts which leads the Committee to ask: "May not these decreases in benevolences—as compared with increases in luxuries—account for the religious and moral decline that has been indicated in other sets of statistics and charts assembled by the Committee?"

For in spite of an increase of more than 61% in our national income for 1936 over that of 1932, and with a cumulative increase of \$48,718,000,000 since 1932, the American public actually gave 30% less to churches, 29% less to general benevolences, 24% less to Community Chests, and 18% less to colleges in 1936 than was given from the smaller incomes of 1932. On the other hand, expenditures for jewelry, theatres, cigarettes, automobiles, army and navy, whisky, radio and beer increased from 25% to 31%.

"Where a man's treasure is, there will his heart be also; and where a man's heart is, there will he direct his treasure."

Are we not getting what we pay for?

Smaller projects should be liquidated in five years. Larger ones should be limited to time estimated for continued interest and support of the congregation.

Church people have not lost their morality, but their morale.

It is the attitude of church members that counts—not methods of fund-raising.

Never dedicate what may be legally taken away.

While it is true that only an eighth of the total Church properties have been mortgaged, it is likewise true that a small leak has sunk many a good boat. Great credit must be paid to those pastors and boards of trustees who, all through the depression, and sometimes at great personal sacrifice,

paid their bills in full, and maintained the credit-standing of the Church.

Most of the mistakes of the past have come through over-ambition, pride, a desire for luxury, misjudgment as to future trends, carelessness in business affairs, and in rare instances, through mismanagement.

It is well that our younger ministers and laymen should take heed to observe the danger signals, and to avoid as much as possible the burdens of church debt. Many ministers believe that it is good for a church to be in debt—that it unites the people in a closer fellowship to meet their common problems. To me, this is an error. The same comradeship

(Turn to page 68)

Sabbath Keeping in Scotland and Other Subjects

By Frank H. Ballard of London

WHEN August comes most London ministers take train or car and seek rest and renewal in some out of the way places where telephones are unknown and postmen few and far between. Usually my family and I have gone West and more than once I have written for my American readers from the garden of a manse overlooking the Bristol Channel. This year we have gone North, to the Highlands and today I am sitting in front of a little farm house looking down a Scottish valley with Loch Voil glittering in the sunshine and the surrounding mountains in their most benign mood. There is something fascinating about those lonely heights. I look at them when there are stretches of blue above with only enough cloud to make dark islands on vast acres of green. I look at them when the mists are coming down the glens, and the heights are only suggested as though stretched by the faintest of pencils. There are other times when the mountains are pitiless and terrifying and one thinks for relief of little villages nestling in secluded places with smoke rising from peaceful chimneys and cattle grazing in the fields and men gathering in the harvest.

I confess to much sympathy with John Constable, the artist, of whom his biographer said: "The solitude of mountains oppressed his spirits. His nature was peculiarly social and could not feel satisfied with scenery, however grand in itself, that did not abound in human associations. He required villages, churches, farm houses, and cottages. I believe it was as much from natural temperament as from early impressions that his first love, in landscape, was also his latest love."

But eagerly and pensively as I have been lifting up my eyes unto the hills, I have found time to contemplate the equally strange and varied life of humanity and I have found much to admire and much to rejoice in, but also much to make me sad and apprehensive.

It is good to know that the cities and villages of this romantic country are prospering. When we were here five years ago the ship building yards of the Clyde were almost silent, hundreds of thousands were out of employment, and marks of profound depression were everywhere to be seen.



Frank H. Ballard

Today everything teems with activity and most people who are employable are employed. Amongst the many ships on the stocks is a second "Queen Mary" (will she be the "Queen Elizabeth?") without the defects of the first! How far all this activity is due to rearmament it is difficult to decide. Certainly the government is making heavy demands on industry—one has only to motor through Lancashire to be supremely conscious of this—but it is reasonable to believe that this is only one factor in the present trade boom.

Religion in Scotland

But I am naturally more interested in religion than in industry and I have been trying to gather fresh information. The reports from the North are on the whole reassuring. They tell of solemn communion services attended by crowds of people and the special services continuing for a week or more. If ever I am able to attend one of these Scottish celebrations I must send you a special description. But alongside this there is a Sabbatarianism which is not so commendable. A friend of mine has told of the difficulty of getting entertainment for the week-end and of many black looks if the motor is taken out of the garage on Sunday. In the South, especially in great cities like Glasgow there is another story. There are no Sunday cinemas or organized games, as in London, but the week-end is much in evidence. The motorist, the cyclist and the hiker fill the roads and overflow to the hills, the valleys and the beaches. Congregations are suffering in consequence. The morning service is still well attended, but the evening one is very sparse. The question is how far the sabbatarianism of the North is to be commended and how far

the habits of the South are to be deplored. I am convinced that the Sunday excursionist loses more than he knows, yet there is a doubt in my mind as to whether Jesus Christ would not prefer his freedom to the formality and sometimes—intolerance of the dour Scot of the North. It would be a rash and crude thing to say that this Protestant country is less religious and less Christian than it was when we were here last, but I will venture the opinion that the Church has less hold on the public mind.

World Conference

Religion has certainly taken a conspicuous place in the press in recent weeks largely on account of the World Conference on Faith and Order which has just concluded in Edinburgh. I was not present at those gatherings but I have followed the reports closely and have space to set down a few impressions.

It is perhaps an unnecessary fear on my part, but I have found myself hoping that the conference habit will not take too strong a hold upon modern Christians. That the Church owes much to conferences from New Testament times down to the present day is obvious. There are periods—especially periods of great change and confusion and world challenge when it is imperative that Christians from many lands should take counsel together. This year of grace is probably just such a time. But I do think it needs to be said that discussion in assemblies can never take the place of solitary thinking. Above everything we need inspired prophets, and generally speaking prophets are made in the wilderness not in council chambers. The situation demands heroes in the realm of thought, pioneers of new paths, even more than able and diplomatic delegates who labor to find the least common denominator. I have considerable admiration for men like the Archbishop of York who presided with conspicuous success over these deliberations, but I should not expect to find a Schweitzer there, nor should I wish him to be there.

The conference has certainly done good in that it has brought together men of many traditions and schools of thought who have charitably listened to one another's views. The journal-

ists have had a great time interviewing men like his Holiness Mar Basilus of the Orthodox Syrian Church of the Gart, and taking photographs of bishops, patriarchs and other dignitaries from churches of which most of them had never heard. It must have been a memorable sight when men with flowing garments and uncut hair stood next to modern American and British preachers who wore nothing to distinguish them from laymen and joined in a service of praise in the historic St. Gile's Cathedral. Altogether there were 414 delegates from 122 Christian communions in 43 different countries.

There were some notable absentees. The Germans were absent for reasons which need no explanation. The Roman Catholics were absent, though the local bishop sent a fraternal letter. I thought that almost too much was made of these conspicuous absentees. No one seems to have noticed that the Unitarians were not present—at least I have found no indication that they were ever invited. This is not difficult to understand, but my recent reading has convinced me that the Socinians have made an important contribution to the life and work of the Church. If anyone doubts this I should like them to read Professor McGiffert's *Protestant Thought Before Kant*, and especially pages 107-118.

The results of the conference may seem to be meager, but only time can tell what the ultimate results may be. And, anyway, it was no mean thing to get so variegated an assembly to worship together, to discuss together, and at least to agree upon a statement to be given to the world. That statement has doubtless appeared in many American journals, but it may be wise to repeat part of it here:

"We are one in faith in our Lord Jesus Christ, the incarnate Word of God. We are one in allegiance to Him as Head of Church, and as King of Kings and Lord of Lords. We are one in acknowledging that this allegiance takes precedence of any other allegiance that may make claims upon us.

"This unity does not consist in the agreement of our minds or the consents of our wills. It is founded in Jesus Christ Himself. . . . We are one because we are all the objects of the love and grace of God and called by Him to witness in all the world to His glorious gospel. . . .

"We are convinced that our unity of spirit and aim must be embodied in a way that will make it manifest to the world, though we do not yet clearly see what outward form it should take.

"We believe that every sincere attempt to cooperate in the concerns of the King Son of God draws the severed

communions together in increasing mutual understanding and good will. We call upon our fellow-Christians of all communions to practice such cooperation; to consider patiently occasions of disunion that they may be overcome; to be ready to learn from those who differ from them; to seek to remove those obstacles to the furtherance of the Gospel in the non-Christian world which arise from our divisions; and constantly to pray for that unity which we believe to be our Lord's will for His Church."

The affirmation closes by expressing the conviction that Christ is the one hope of unity for the world. The language is studiously moderate and unprovocative, but in the face of many attempts to divide men into national and racial camps it is significant enough. One little incident will help to show that there is a will to act as well as to speak. A colored bishop of the Methodist Episcopal Church was most unfortunately refused by an Edinburgh hotel. The conference at once showed its sympathy and the Archbishop of York personally visited the colored bishop and invited him to his own hotel. Sir John Simon, the Chancellor of the Exchequer, who was not a delegate but who happened to be on holiday in Scotland invited the bishop and his niece to lunch and entertained them as though they had been Britain's most distinguished guests. Lady Simon, it should be added, some time ago wrote an important book on Slavery. She holds strong views on the color and race question.

As I sit here peacefully writing about Scotland and religion I am conscious of much strife. Spain has been a shambles for a year, and now there is war in the Far East. What can we do as individuals but take to heart the message of the conference and labor to the most of our ability for the unity of the race in Jesus Christ?

Liquidate Debts

(From page 66)

can be achieved through a constructive current program well-financed, and the joys of achieving the goals of new work and new building units will be much greater than those of meeting church debts.

If we are tempted to go into debt, let us not do it unless we can see the way out. Small debts should be cleared in five years, major debts, in not to exceed twenty years. This is likewise true of present debts. They must be met by hard work, good management and sacrificial giving. These are the keys that will unlock the door to any problem.

USEFUL SIMILES

As swift as thought.
As soft as moonlight.
As restless as the sea.
As fragrant as lilacs.
As keen as a dagger.
As supple as an eel.
As bitter as aloes.
As spacious as the skies.
As sudden as lightning.
As modest as a violet.
As insensible as bronze.
As quiet as a sepulcher.
As impartial as sunshine.
As white as a snowdrop.
As hollow as an echo.
As light as thistledown.
As inflexible as an oak.
As arid as a desert.
As plumb as a quail.
As pale as ivory.
As ancient as the pyramids.
As vain as a peacock.
As agile as a cat.
As sparkling as champagne.
As free as flowing water.
As mysterious as death.
As talkative as a magpie.
As elusive as a shadow.
As yellow as a quince.
As adroit as a chinoceros.
As tremulous as molten gold.
As straight as a candle.
As ruddy as a winter apple.
As impenetrable as granite.
As delicate as a sea-mist.
As glum as an undertaker.
As fair as a lily.
As eager as a greyhound.
As palid as a pearl.
As innocent as the moon.
As empty as a rifled tomb.
As evanescent as morning dew.
As loud as a brawling brook.
As friendly as a squirrel.
As solemn as a requiem.
As fitful as a bat.
As hard as jade.
As lithe as a panther.
As imperturbable as the sphynx.

(Culled from 'Similes and Their Uses' by Grenville Kleiser; Funk & Wagnalls, New York, Publishers.)

DUTY

I've always thought of Duty
As task that must be done;
Distasteful? Always! Struggle
With self must first be won.

For Duty makes a bargain
With me anew each day.
Oh, she's a driving master;
There's no reward, just pay.

One day I met Dame Duty.
Now I have changed my mind;
Her smile's a benediction,
Her manner utmost kind.

There's calm, sure satisfaction
Now deep down in my soul;
I've learned at last the secret
Of the drive that wins the goal.

Yes, Duty's tasks must always
Be done before the night
Comes down and shuts off labor—
But her pay is always right!

H. P. Woertendyke.

Soviet Russia

Here is the second installment in the author's "Ministers Social Primer." This deals with the Communism of Soviet Russia. Next month's installment will consider the claims of Fascism.

By William L. Ludlow*

DURING the nineteenth century there were several attempts made to liberalize Russian social and political life. All of these movements failed. The Russo-Japanese war of 1904-1905 was one of the factors which led to an ill-timed revolution. The government faced by a determined opposition on the part of the liberal bourgeoisie, the proletariat and the peasants, issued a manifesto which promised a number of reforms. The failure of this revolution was due to the lack of unity among the revolutionaries. Some of the liberals desired only constitutional reform while others were demanding the overthrow of the existing form of government.

The revolution of 1917 was the natural result of a long series of political and social evils which had existed in Russia for centuries. Since the translating of Karl Marx's *CAPITAL* into Russian in 1872 and the formation of the Russian Democratic party in 1898, the doctrines of the German socialist, Karl Marx, were spreading. After a brief rule of Kerensky, the Bolsheviks seized the opportunity to give to the various classes of Russia what the Czar could not or perhaps would not give. Lenin and Trotsky had returned from their exile in April, 1917. They saw that the soldiers wanted peace, the peasants were demanding land, the workingmen in the cities were being converted to socialism and were seeking better working conditions. Although the Bolsheviks were in the minority, numbering a hundred thousand or less, they quickly began to organize soviets and to win over the Menshevik soviets. They literally carried out Marx's statement that "philosophers have only interpreted the world: our business is to change it." Lenin in August, 1917, in expounding Marx's comments on the Paris Commune of 1871, wrote that "the way out of parliamentarism is to be found, of course, not in the abolition of the representative institutions and the elective principle, but in the conversion of the representative institutions from mere 'talking shops' into working bodies."[†]

During the period from 1917 to 1921 a series of revolutionary economic measures were adopted to which writers have given the title of War Communism. At the meeting of the Third All-Russian Congress of Soviets in January, 1918, a document of very great importance was issued which contained the principles for the future state in Russia. The fundamental aims were to abolish all classes in Russia, to stop all exploiters, and to bring social and economic justice to all. The Congress proposed the following methods to realize these aims. In first place, all private ownership of land was to be abolished. All land was declared national property and was given to the "laboring classes" with the right of use only. Secondly, all forests, underground mineral wealth, waters of national importance, and all livestock were declared to be public property. In the third place, workers' control of industry was approved as the first step toward the complete transfer to national ownership of factories, works, shops, mines, railways, and other means of production and transportation. In the next place this declaration called for the repudiation of all loans contracted by the czar's government and landlords and the bourgeoisie as the first blow at international financial capitalism.

The nationalization of banks was decreed as one of the conditions insuring the emancipation of the toiling classes from the capitalist yoke. In the next place, the introduction of compulsory labor was required in order to exterminate all parasitic strata in society. The formation of a socialist Red Army was ordered for the purpose of insuring the supremacy of the laboring classes, and to guard against the restoration of the power of the exploiters.

War Communism

These principles formed the constitutional basis for the Communist program in Russia. From 1917 until 1921, the period of War Communism, the peasants were forced to contribute all their "surplus" products to the government. The government officials defined this surplus. In March, 1921, at the meeting of the Tenth Congress of the Communist party, Lenin startled his followers by proposing a complete abandonment of the measures of War Communism. Lenin knew very well that these drastic aims could not be carried out immediately. Lenin's success to keep the leadership in his country was due to his ability to change his plans when necessary. Michael Farbman in his study *Bolshevism in Retreat* has described the great Communist leader very vividly when he says, "Lenin is an opportunist genius. He has a wonderful knack of recognizing when it is necessary to change his tactics. And then he changes them with lightning rapidity. But whether he is advancing or retreating, attacking or retracting, he is always firm and determined. He never wavers. He is never afraid."

It was in this spirit that the changes came about during these years of War Communism. In 1924, when a stable currency system was established, the taxation in kind was met through money payments. Under this scheme of taxation in kind the peasant could definitely calculate the amount he was expected to give to the government. He was allowed to sell the part of his yearly production over and above his own requirements and government tax. This program in addition to stabilizing the currency system, included such measures as the denationalization of small enterprises and the granting of certain concessions to foreign capitalists and the reinstatement of private trading on a restricted scale. The government, however, still retained in spite of these changes during 1917-1921 the monopoly on foreign trade, held title to



Youth Communist Parade

[†]State and Revolution (Vanguard Press edition), page 153.

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land, operated the important industries, and carried on business even in competition with retail business.

In Russia, in contrast to other countries of Europe, all agencies of production are planned, as already noted, and are owned by the government or by cooperatives upon such terms as the government defines. There are nine commissariats engaged in the work of supervising the work of economic activities. The Commissariats for Agriculture, Food Industry, and State Grain and Livestock Farms supervise agricultural production. Those for Heavy Industry, Light Industry, and Tiber Industry supervise mining, oil production, the making of iron and steel, and the manufacture of machinery, the making of commodities from textiles and leather and from wood and wood products. The Commissariat for Foreign Trade has complete control over all imports and exports while the Commissariat for Home Trade organizes and controls the distribution of commodities in internal trade. The activities of the new Commissariat for Defense Industry will no doubt result in the correlation of the work of other commissariats with the future armament program of Russia.

The Five-Year Plan, which was renewed again in 1933, is the means of making Russia an industrial state. The first Five-Year Plan was intended to cover the years 1929 to 1933 inclusive. Its two main objectives were the development of heavy industry and the collectivization of agriculture. Among the heavy industries developed were the production of fuel, coal and oil in particular, metallurgy including the non-ferrous metals, agricultural machinery, automobiles and tractors, building materials and the chemical industry. All these industries are of basic importance for the construction of the new productive system. According to the Soviet statistics most of the first Five-Year Plan was fulfilled by 1932. Stalin, in his report to the central committee of the Communist party on January 7, 1933, stated that the capitalistic features of industry were once for all eliminated, and socialistic industry was the only type now to be found in Russia. The program for industrial production, he said, was fulfilled 93.7 per cent. Industrial production was increased to more than three times the pre-war production, and to more than two times the production in 1928. The program for production in the heavy industries was filled 108 per cent. Stalin pointed out in his report that the national income in 1932 was 45,000,000,000 roubles which was 85 per cent greater than in 1928. The average wage of the workers in the heavy industries was 67 per cent greater at the end of 1932 than in 1928. He

concluded his report by saying "the results of the Five-Year Plan have shown that it is entirely possible to create a socialistic society in a single country, because the economic basis of such a society is already constructed in the U. S. S. R. . . . The results of the Five-Year Plan have demonstrated that the only economic system which does not fear crisis and is capable of overcoming difficulties which are insoluble for capitalism, is the economic system of the Soviets."

Second Five-Year Plan

In July, 1933, the congress of the Communist party stated its main objective for the second Five-Year Plan as follows: "The sixteenth congress of the party holds, therefore, that the chief and decisive economic task of the second Five-Year Plan is to complete the reconstruction of the whole of national economy, to lay down a new technical base for all branches of national economy." In addition to these plans for economic production there has been additional planning in Russia. In 1933 a canal was completed between the White Sea and the Baltic Sea. Various dams are being constructed throughout Russia for the purpose of aiding agriculture. Several judgments have been made upon this whole system of economic planning. It must be noted, however, that there are two forms of evaluating the plans. Some computations are made in terms of physical measurements, others in terms of values in roubles which have greatly depreciated since 1927. An "engineering analysis" made of the Five-Year states that the whole plan called for about five billion dollars of construction as contrasted to the nine billion dollars annual building in our own country in decade, 1923-1932. This same writer estimates that the second Five-Year Plan represents almost three times the magnitude of the first plan.†

In 1928 Stalin decided to make the reorganization of agriculture a part of the new system of planned economy through two means of development: collectivization and mechanization. In 1935 we find that 16,000,000 peasant households had been organized into 240,000 collective farms. The peasant was allowed to keep his house, a cow, a few chickens, a garden, and a pig, but all major crops, all working animals, and machinery are the property of collective farm. Each peasant receives an income depending upon the amount and the quality of work he does. Statistics never tell the whole story. It may be very true that, granting the fact that there has been an increase in material production and organization in Russia, the gain has been made at a tremendous cost of human life. The true and honest

social scientist will not at this early date give his final judgment of this great social experiment. Whatever is accomplished by material gain must not be done at the cost of human life. With William H. Chamberlain we may conclude that "the Five-Year Plan, like the Revolution itself, is far too vast a social drama to permit any arithmetical computation of the amount of happiness and unhappiness that may be laid to its count. As in all periods of violent ferment, the score of both is a long one."‡

The Bolsheviks never constituted a political party in the ordinary sense of the word. In the early stages of the revolution they called themselves the "All-Russian Communist party." In 1923 they changed their name to "All-Union Communist party" and in 1925 adopted a constitution which has been modified several times since that date. The membership is divided into three general groups.

First there are the workers and the Red Army soldiers who are in turn grouped into two classes—the industrial workers and the non-industrial workers including the farm hands. The second classification of membership in the party include the peasants and private handcraftsmen. The third group in the party include employees, professional men and others not included in other two groups. To join the Communist party is a privilege for there are several barriers which keep many from its membership. Qualifications for membership vary from a six months' period of probation accompanied by two recommendations from party members of two-year standing to a two-year period of probation and five recommendations from party members of five years' standing.

Statistics show that in the past decade the percentage of factory workers has declined a little while that of the peasants and other groups has increased a small percentage. In 1933 the total membership of the party included fifty per cent workers, twenty per cent peasants and the remaining percentage included professional classes and employees. It can be seen that only the elite can belong to this militant group, for its demands are many. Following Lenin's belief that the party should be highly centralized and maintain a strict discipline, we find that its members are required at all times to take part in all civic and party activities and may at any time be expelled for unsatisfactory conduct. The nucleus of the Communist party is the cell which must include not less than three party mem-

†"Engineering News Record," August 30, 1934, page 275.

‡W. H. Chamberlain, "Russia's Iron Age," page 72.

bers and which may be formed in factory, village, or office or by a group of Communists who are attached to no organized production unit. The purpose of the cell is to expand and recruit. In 1928 it was reported that there were 39,321 cells of which about a half were in villages, a quarter of them in factories, while the remaining number were in offices and educational institutions.

Every two years a congress of the party is held in which issues are considered in much the same way as other parties in the world. It is to be noted that this congress is hardly more than a ratification rally to what has been already determined by the Central Executive Committee of the party. The Central Committee consists of 71 persons. Its work is divided into three parts. There is the secretariat, a group intrusted with the administrative functions of the Congress, and lastly a political bureau of ten members which has the duty of formulating the policy of the party. In theory the political bureau is selected by the whole committee of the Congress but in practice it is selected by Stalin who himself has been a member of the bureau and secretary-general of the party since 1922. The work of the bureau is done in secret and there are no published records of its proceedings. In brief most of the policies of the government as well as that of the party is decided in the political bureau of the Central Committee of the All-Union Congress.

The All-Union Communist party of Russia forms a section of the Third International which was established in 1919 at Moscow. The Third International is composed of representatives from fifty-eight Communist parties of the world. While the All-Union Communist party of Russia is a minority in this world organization, it predominates in many of its Congresses. The Communist party realizes that many of the older people of Russia will never understand their principles. The party leaders, however, know that the youth must be trained in these principles. Consequently, we find special institutions ranging from the Communist Academy and the Marx-Engels and Lenin Institutes in Moscow down to the organizations formed for the children. There is the Comosomol which consists of youths from the ages of 16 to 23. In 1922 an organization for youths between the ages of 10 and 16 was formed and called the Young Pioneers. During the next year, 1923, children between the ages of 8 and 11 were grouped together into an organization called the Little Octobrists.

In 1933 the Soviet figures showed that there were about two and one-half

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The Minister's Wife Goes to Conference

By Margaret Ratcliffe



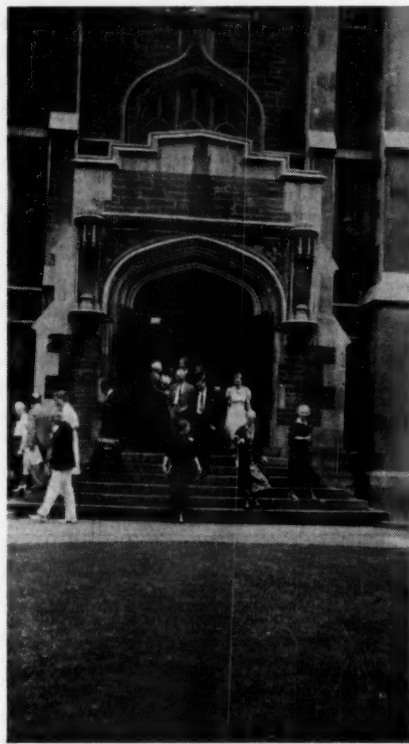
To be here at the Ministers' Summer Conference at Union Theological Seminary, New York, for three weeks, is to live in breathless expectation of what each day will bring! It is completely satisfying. New experiences, new life, new viewpoints, new problems, and new pleasures fill one with a fresh enthusiasm.

An alluring feature of the conference is the fellowship enjoyed and the choice friendships made. At any time, in the social rooms, in the spacious dining room, in the lecture halls, or on the campus, there is a friendly mingling of the faculty and students. Hundreds of students are here from different places—one couple with a decidedly broad accent from Texas, a French Canadian from Montreal, two returned missionaries from China, a woman from Singapore, a dark-skinned tennis champion from Australia, two negroes from Virginia who have been coming back every summer for the past eleven years and who will assure you that there is "a very fine spirit here." . . . The Episcopalian who informs you that he spent

the night before visiting the Palisades smoking, dancing, and offering to purchase beer for the party; the Methodist who describes the success with his prayer circle, the overworked Southern Baptist who spreads himself over his five churches, the marcelled "handsome" who enjoys twelve weeks' vacation, the jolly Presbyterian with his bag full of ministerial anecdotes, the pompous Lutheran, the placid New Englander, the effervescent youth, and the elderly saint are all here! An informal reception in the Seminary social room, on the second day of our arrival, made us feel entirely welcome and perfectly at home. As we gathered about the punch bowl we were impressed with how versatile, humorous, and full of life our group of ministers and their wives really are.

Perhaps the primary purpose is the courses offered from 8 a. m. until 12:30 p. m. each day for five days of the week. These include "The Program of Religious Education for Young People and Adults," "Religious Education and Current Social Problems," "Preaching to Present Day Audiences," "The Religion of Youth in a Secular World." . . . These discussions were directed by such able leaders as Professor H. Richard Niebuhr (Yale), Professor William Pauck (Chicago), the Reverend Robert Russell Wicks (Princeton), Professor Eugene W. Lyman (Union), Dr. Frank H. Herriott (Union), Professor Harrison S. Elliott (Union). . . . We are being filled with new ideas, and brought up to date with a wealth of information.

And what an inspiration is generated! This is felt through a variety of experiences throughout the week. The day begins with chapel service from 8 a. m. until 8:20 a. m. which is conducted by different members of the faculty. In addition to the lectures numerous inspirational talks by imminent leaders are very worth while. For example, after a demonstration at Manhattan State Hospital on Wards Island, where patients were brought before us to illustrate each kind of mental illness, Mr. H. Edmund Bullis, Executive of National Committee for Mental Hygiene, gave a most enlightening talk. In this he brought to our attention the deplorable fact that, in New York city, one out of every eighteen boys has some time during his life a mental



Farewells Are Said

breakdown sufficient to send him to a mental hospital. He suggested four solid foundations on which to build our lives, namely, "Have a job that holds our interest, a worth while avocation, friendly intimacies, and a philosophy of life that is satisfactory." And how shall one describe the mystic peaceful atmosphere created by the Carillon recitals in the famous Rockefeller tower of Riverside Church? Or how shall one portray the impression caused by hearing Dr. Fosdick? Mere words could never convey the effect of his powerful sermon combined with the impressive service in that beautiful cathedral!

And New York itself presents an opportunity for awakening experiences! To have dinner with Father Divine, not as a personal guest but along with hundreds of negroes and some white people, in one of his Heavens in Harlem, is decidedly novel. To attempt to eat chow mein and rice and drink tea from cups without handles, in Chinatown, at least convinces one that the Chinese have it all over us when it comes to serving a good cup of tea. To eat in the cosmopolitan atmosphere of International House where so many foreign students dine and chat together shows one the possibility of international good will.

The sharp contrast between those New Yorkers who are so very very wealthy and those who are so very very poor in this world's goods is most evident. A short distance from the millionaire homes on Fifth Avenue or those apartments which rent for \$30,000 per year, one is appalled to find the mobs of negroes packed together in Harlem. Many of these, unable to pay the landlord at the end of the month, mix up a

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Russia

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million members of the All-Union Communist party in Russia, five million members of the Comsomol, six million Young Pioneers, and seven hundred fifty thousand Little Octobrists. During the eighteen years in which the Communist party has been in power, there have been many internal conflicts. There have been several "cleansings" of the party. In 1927 and 1928 some 1,500 "Trotskyists" were expelled. During the next two years more than 150,000 were removed from the rolls. The question of succession in party leadership was answered after the death of Lenin in 1924. Stalin succeeded by struggle against many odds. In the leadership of the party Trotsky and Lenin had differed and it was to be expected to see great differences arise between Trotsky and



Caroline Episcopal Church

Old Church Installs Air Conditioning

COLONIAL dignity of the historic, 208-year-old Caroline Episcopal Church at Setauket, Long Island, has been restored today with air conditioning as a substitute for the foot warmers carried by early parishioners.

Built in 1729, the Caroline Church is the oldest on Long Island and one of the oldest in the United States. In 1885 it was renovated to conform with the Victorian style of the day. The changes included a frescoed ceiling to replace the original barrel ceiling, redesigned pews and the removal of the original flagstone floor.

Before starting the restoration program, records of the historic structure were searched for descriptions of the Colonial architecture and furnishings. Originals were reproduced as far as possible, but a Carrier air conditioning system replaced the old foot stoves carried by each worshiper in Colonial days.

Those foot stoves consisted of a long handle to which a pan was attached. Hot coals were inserted at home, the

heat escaping from holes at the top of the pan. This type of heating was used in American churches until the early 19th century.

At the time air conditioning was installed in the Caroline Church, however, it was heated by an antiquated one-pipe steam system. The exposed old-fashioned radiators spoiled the appearance of the church interior while the new system eliminates most of them except in isolated spots.

Other modern touches include the construction of a full basement under the church and parish house, the installation of a new concealed organ and the erection of a covered passageway between the two buildings.

The interior of the building is the same as it was in 1729 when the churchgoers carried their own heat. Now, however, the heat will be circulated from hidden grilles at the correct humidity and temperature, which will be automatically controlled to correspond with outside weather conditions.

Stalin. Trotsky, a former Menshevik, had become a Bolshevik in 1917. He had favored various policies toward trade-unions, conduct of civil war against the "Whites" in 1918 and 1919, organization of the party and party bureaucracy which Lenin did not favor. Stalin, too, could not find agreement with Trotsky. The result is today we find Trotsky an exile while Stalin continues to carry on as the leader of his party.

Dictatorship of the Proletariat

In Russia, the suffrage provisions have been in line with the theory of the "dictatorship of the proletariat."

Only those who were engaged in "productive or communal work" enjoyed the right of suffrage. In practice it may be stated that less than 3 per cent of the ninety-one million persons eighteen years of age or more were disenfranchised in 1934. The new constitution of 1936 removes many of the disqualifications but still provides that two grounds may keep one from voting: insanity and court sentence. The significant changes introduced in the electoral system in 1936 were the substitution of direct for indirect elections, equal for unequal representation and

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Partitioning Palestine

By T. Canaan

The author of this article is an Arab physician who lives in Jerusalem. His observations represent the reactions of a religious liberal at close range to the situation. Seeing an address of his which was delivered to the Newman School of Missions we asked for an article dealing with this subject. We believe that it will be appreciated by our readers.



Palestine, the land blessed by the message "Peace on earth and good-will to men . . .", comes foremost

in the limelight of present times as the land stricken with strife, strike and revolt. Many are the political controversies regarding the present state of the country, but to the Arabs there is only one cause for the present state of affairs; namely, the determined policy of an imperialistic government to oust the natural population of the land by importing an alien race, the Jews, to whom Palestine was promised in 1917 by the British Government as a National Home. The execution of this policy means that Palestine, and its people should be subordinated to the exigencies of the Jews in proportion to the intensity of their persecution on the continent.

In 1919 Palestine comprised, 55,000 Jews and 650,000 Arabs. At present the population of Palestine is composed of 65% Arabs and 35% Jews. This has been achieved by a process of immigration, artificial in its character, devoid of all economic considerations and mainly political in its purpose. This immigration is steadily displacing the Arab from his occupation, while the acquisition of land by the Jews is disappropriating him of his own land on which he has been settled for the last thirteen centuries.

The Arabs have further to contend with the breach of faith committed by the British Government. In 1915 the Allied Powers sought the help of the Arabs. As price of their revolt against the Turks they were promised sovereign independence over all those territories inhabited by the Arabs and then under Turkish rule, under the terms of the treaty known as the MacMahon-Hussein Treaty concluded on the 25th of October, 1915. Palestine was then part of the Turkish Dominions which were promised full national independence. General MacMahon has only re-

cently, after twenty years of complete silence, and only after King Hussein and his two sons, King Feisal and King Ali, passed into their graves, expressed the "belief" that Palestine was not included in the territories to be ceded to the Arabs. There is ample evidence that MacMahon's retreat is inconsistent with facts.

Balfour Declaration

The Balfour Declaration was made while Palestine was yet a Turkish territory, ruled by the Turks, and without the slightest knowledge of King Hussein, Great Britain's ally and the spokesman of the Arabs. The deplorable condition of the Arabs of the Holy Land and all the bloodshed during the British rule—conditions which exceed the sadest experience of this country under the so-called dark days of the Turkish rule—were the natural consequences of a policy which ran counter to the wish and natural rights of the Arabs.

The Palestine Arabs have fought continuously against this unjust policy. They protested repeatedly, sent one delegation after the other to London and presented hundreds of petitions and memoranda to the authorities. But all in vain. The Mandatory power was mainly interested to realize the Balfour Declaration, ignoring the fundamental rights of the Arabs. The Royal Commission recently commented on the appalling lack of facilities for the education of the Arabs and advocated energetic action to remedy a serious deficiency. All this after 19 years of British rule.

In 1919 the Jews constituted 9.5% in 1922—12.8%, in 1932—17.5½ and in 1935—30½% of the whole of the population of the country. If we add to these figures the number of illegal immigrants the percentage of the Jewish population at the end of 1936 approaches nearly 40%. While every other country of the world has strict laws regulating immigration, the Palestine government allowed in 1933, 32,327; in 1934, 42,357 and in 1935,

61,954 legal Jewish immigrants, on the ground of absorptive capacity of the country. How mythical the absorptive capacity is in effect is illustrated by the recommendation of the Royal Commission that immigration during the next five years should not exceed 12,000 souls per annum.

A large proportion of these immigrants are undesirable elements, who would not have gained admission in any other country. A study of the various annual reports of the government of Palestine clearly proves this fact. The only aim of the Zionists, as openly declared by their leaders, in their official reports and through their official organizations, is to establish a Jewish majority. Jabotinsky has openly said that the Arabs in Palestine must live in minority under the Jews.

Another way followed by the Zionists to gain supremacy in Palestine is the policy of land purchase. This is facilitated by the complete absence of legislation to protect the small Arab agriculturist. Sir J. H. Simpson found in 1930 that 29.4% of all Arab rural families were landless. The percentage of landless Arabs has increased considerably since that time. A natural result is the increase in the number of peasants who are obliged to seek employment in cities, or have to emigrate from their homeland to neighboring countries.

Another Zionist policy aiming at wakening the Arabs economically is the Jewish boycott of Arab labor. No Arab workers are employed in Jewish hospitals, banks, institutions, commercial houses, agencies, etc. The regulations of Zionist organizations strictly forbid the employment of Arab labor in settlements belonging to them. Thus the Arabs have come to realize that they are being dispossessed systematically of their land and in addition to see the chance of manual employment reduced from day to day.

Every commission of British experts, sent officially to this country to investigate the grievances of the Palestinians, has fully apprehended and justified the anxieties of the Arabs, but their recommendations have always fallen on deaf ears.

It has been argued that Jewish immigration has introduced to Palestine enormous sums of money, that it improved the agricultural and economic conditions and that the standard of

living has been raised. Most of the capital introduced by the Jews was spent in Jewish undertakings and found thus its way back to Jewish quarters. The greater part of the land bought by the Zionists belonged to foreigners, living outside of Palestine. Hundreds of Arab families have lost in this way their land on which they were settled. Dr. Ruppin, a Jewish leader, acknowledges openly that "of the land purchased by the Jews relatively small areas, not exceeding in all 10% were acquired from peasants. The other areas have been acquired from the owners of large estates, most of whom live outside of Palestine."

The barren tracts which have since been cultivated by the Jews would also have been cultivated in time by the Arabs under the guidance of a benevolent government. As a proof one may cite the enormous increase in the areas planted with citrus trees, olives and fruit trees owned by the Arabs and mostly situated far away from Jewish settlements.

Zionist Hospitals

The standard of living has been raised in the cities, but this so-called blessing has been followed by a terrible curse, namely the greater difficulty in earning one's daily living.

The Zionists have instituted several philanthropic institutions. These are designed in first place to help the Jews. How little benefit is accorded to the poor non-Jews is clearly seen from the following: Jewish hospitals in Jerusalem admitted in 1934 only 0.315% non-Jewish patients, while non-Jewish hospitals admitted in the same year 23.25% Jewish patients.

The above described policy is a complete bankruptcy. The Mohammedan world and all Eastern nations see how the vital and natural interests of the Arabs of Palestine are being subjugated by this Christian nation in the interests of the Jews.

The Royal Commission have come to the conclusion that the Balfour Declaration is incompatible with the national aspirations and the very existence of the Arabs. The Commission offers as a solution the partitioning of Palestine into an Arab State and a Jewish State with certain zones and corridors under mandated government. The 400,000 alien Jews of Poland, Roumania, Lithuania, etc. imported into Palestine by international Jewry during the last 18 years of British civil administration are thus placed on an equal footing with the much more numerous Arabs settled in Palestine without interruption for thirteen centuries. This is not all. The Jews are

given the pick of agricultural land of the country and in addition about 250,000 Arabs as subjects of the Jewish state, with the alternative of compulsory transportation of these Arabs to the Arab State, which is mostly hilly, waterless, sand dunes, rocky mountains and a barren desert.

All the citrus plantations of the Arabs in the maritime plain will be situated in the proposed Jewish State. And when the Arabs lose these plantations, which amount to about 50% of the total orange plantations, they lose the main source of profitable agricultural enterprise. While the Royal Commission's policy states "that no fair minded statesman would suppose that Britain ought to hand over to Arab rule 400,000 Jews," it advises coldbloodedly the placing of about 300,000 Arabs under Jewish rule in a Jewish State which comprises only 260,000 Jews (after deducting the Jews living in the proposed Arab State and Mandatory Zones). The Jewish State is 5,000,000 dunums (1,000 sq. meters) large of which the Jews possess only 1,250,000 dunums. The advice of transferring the 300,000 Arabs from the Jewish to the Arab State is not a solution; instead it spells a slow but sure economic death to these Arabs.

The Royal Commission admits frankly in its report that the major grievance of the Arabs is their constant fear lest the Jews acquire slowly the best of their agricultural land, thus reducing them ultimately to a state of economic dependence and drive them eastwards to the desert. Nevertheless the solution suggested by the Royal Commission assigns to the Jews the only fertile parts of the country which still belong to the Arabs. Oh Justice, how much injustice is done in your name!

Of course no Arab under the sun will accept such a solution. The Royal Commission attempts to sweeten the bitter pill which they advise the Arabs to swallow by joining Transjordan—a purely Arab country—to the Arab State, and by advising the payment of a financial help to the Arabs. Will money—which is most probably the property of Palestine from its savings—ever compensate for a deprived freedom, a stolen homeland and frustrated national aspirations?

YOU WILL NEVER BE SORRY

For living a pure life.
For doing your level best.
For being kind to the poor.
For thinking before speaking.
For standing by your principles.
For stopping your ears to gossip.
For bridling a slanderous tongue.
For conquering your prejudices.

Russia

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the secret ballot for open balloting by a show of hands. Before 1936 the governing congresses and soviets of the regions and districts into which the Union, of the republics, and of the republics are divided, were not selected by direct election. The voters chose only the members of the village and city soviets.

The village and city soviets together elected the district soviets; district and city soviets elected the regional Congress of Soviets; and a comparable procedure was employed by the regional and city soviets in the election of the republican congresses and the All-Union Congress of Soviets. It took about six weeks from the time of election of first direct elections in village and city soviets until the members of the All-Union Congress of Soviets would be elected. The new constitution of 1936 has abolished these indirect elections. The exception to this statement is that the upper chamber, the Soviet of Nationalities, will be indirectly elected. In 1934 we find that 84 per cent of the rural and 89.2 per cent of the urban electors participated in the election. Another interesting fact which Americans do not understand or do not give any consideration is that a large percentage of members of the members of the city and village soviets are not members of the Communist party. As I have emphasized before it is a privilege to be a member of the party. In the elections for 1931, 78.8 per cent of the members of village soviets were not members of the Communist party. In that same election 43.5 per cent of the membership of city soviets were not Communists with a party connection.

The new constitution, to which several references have been made, was approved in principle by the All-Union Congress in 1935. That Congress authorized the All-Union Central Executive Committee to appoint a Constitutional Commission of 10 members to draft the new constitution. This was done on February 7, 1935. Stalin accepted the chairmanship of the commission and took an active part in all of its deliberations. The Constitutional Commission reported its work to the All-Union Central Executive Committee in June, 1936. The Executive Committee agreed to summon at special session the All-Union Congress on November 25, 1936. The adoption of the new constitution by that body was a foregone conclusion for it was laid before that body by Stalin and other powerful Communist leaders. Supreme Council of U. S. S. R.

The legislative organ of the Russian state will be bicameral in form and will be known as the Supreme Council of U. S. S. R. The lower chamber, the Soviet of the Union, will have about 600 members elected directly for a term of four years from single-member districts of about 300,000 each. The other branch, the Soviet of Nationalities, will have 238 members elected indirectly for a term of four years. Ten of these members will be elected by the Supreme Council of each of the eleven member republics of the Union. Five members will be elected by the soviet of each autonomous republic. Two members will be elected by the soviet of each autonomous province. The new constitution states that the legislative power is exercised exclusively by the Supreme Council, but the ordinance-making power is granted to the Presidium of the Supreme Council and the Council of People's Commissars. The Supreme Council is to meet twice a year and the two chambers are to have co-ordinate authority. Disputes between the two chambers are to be referred to a conciliation commission, and if no agreement can be reached, the Presidium dissolves both chambers and fixes the date of the new elections. The Supreme Council in joint session elects its Presidium, or executive committee of 37 members. The Presidium of the Supreme Council summons the Supreme Council into session, dissolves the Supreme Council in case of disagreement, grants pardons, ratifies treaties, appoints and dismisses the commander-in-chief of the armed forces and of ambassadors and ministers to foreign countries, annuls decisions and orders of the Councils of People's Commissars of both the U. S. S. R. and the member republics which do not conform to the law. When the Supreme Council is not in session the Presidium may, upon the recommendation of the president of the Council of People's Commissars, appoint or dismiss individual commissars. The Presidium may declare war in case of aggression against the U. S. S. R.

The Council of People's Commissars corresponds in general to the cabinet in our western European states. The Supreme Council elects the president of the Council of People's Commissars who in turn appoints his Council. These Council members direct and supervise the administration of the laws within their separate departments. This Council, according to the new constitution, is responsible to the Supreme Council and yet there is no way in which the Supreme Council may, on its own initiative, dismiss an individual commissar or the whole Council of People's Commissars. It is true, however, that in-

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Building the Church

A Children's Sermon

By Rev. G. Merrill Lenox*

THE writer has used children's sermons for over ten years and none has been more effective than the one published here. It can be used at any time but is especially appropriate on Canvass Sunday, Rally Day, or upon some anniversary occasion. Perhaps the sermon is successful because the building process accompanies the presentation of the message.

The parts of the church, shown above, are made of heavy cardboard. The sides, back, and front are thumb-tacked along the bottom to a length of wood about one and one-half inches square so they will stand up without support. Doors are cut out of the piece of cardboard representing the front. If directions are carefully followed in the cutting, the doors appear to be part way open when the church is finished. Fold outward on the lines marked FOLD. Cutting out the windows on the sides is very simple.

In the back of the church, a hole should be cut large enough to permit the insertion of an electric light bulb. For the roof, cut two pieces of cardboard a little longer than the sides and about the same width. If they are firmly attached to each other where they meet at the top, the roof will be all in one piece and can be easily put in place with one simple movement.

Cut four pieces of cardboard the shape indicated above for the spire. Attach them to each other with clips or adhesive tape along the sides so as to make a sort of hollow square. If you cut along the dotted lines on the front and back pieces only, the spire can be placed on the roof without any difficulty and will stand erect without fastening or support.

The writer built the church four times as large as the one appearing

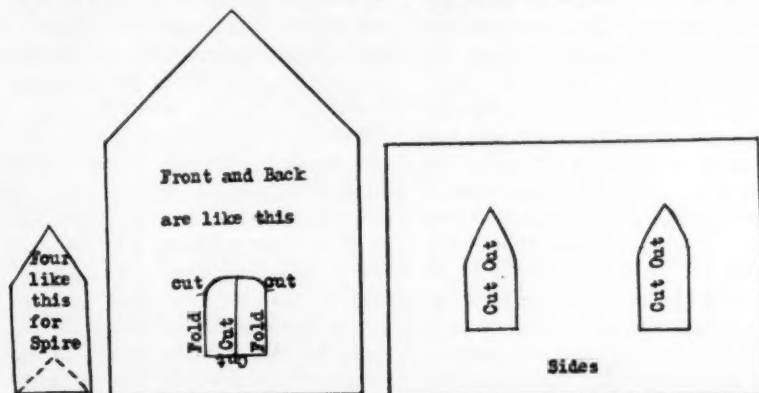
above. Other materials needed are a Bible, a few pieces of adhesive tape, and an extension cord with electric bulb attached. A candle may be substituted for the cord and bulb.

On the front of the church, print in large letters the word, FAITH; on the back, LOYALTY; on one side, HOPE; on the other, LOVE. On one slope of the roof, print the word, MERCY; on the other, FRIENDSHIP; and on the spire, GOD. With these materials prepared, you are ready for the sermon. I shall give only the barest outline as every pastor knows best how to address his own children. Remember that the speaker assembles the parts of the church as he proceeds with his message.

We all love our church and today we are thinking especially about it. I thought it would be fitting for us to build a church right here this morning and talk together about what the church stands for and what it means to all of us. We build our church on the foundation of the WORD OF GOD (Lay a Bible on the table before you. If it is large enough, build the church on top of it; if not, build around it. Discuss further, if you wish, this thought and all others suggested as the sermon progresses).

WE enter our church through the doors of FAITH (set up the front of the church). We are always supported by HOPE and surrounded by LOVE (set up the two sides, attaching them to the front by little pieces of adhesive tape, already cut. This makes the structure firmer). The church must be backed up by our LOYALTY (set up back wall, attaching it quickly to the sides with tape). Let us remember that

*Pastor, Judson Memorial Baptist Church of Minneapolis, Minnesota.



we always have the protection of our Heavenly Father's MERCY and our glorious FRIENDSHIP with each other (put on roof).

The church ever lifts our minds and thoughts to GOD (set spire in place). And out of its doors and windows shines the light of the Gospel of Jesus Christ (as this is said, turn on the light inside the church. You will insert the bulb through the hole in the back of the church at any convenient time during the process of building. It is best to do it at some time when the attention of the audience is directed elsewhere. Be sure to have the switch on the outside of the church so the light can be turned on at the proper psychological moment. A candle may be substituted but is not quite as effective. The lighted church may be left on the pulpit throughout the remainder of the service).

The writer will gladly answer any questions which might arise in the readers' minds. Once the general idea is grasped, any number of adjustments may be made without detracting from the usefulness of the sermon.

Russia

(From page 75)

dividual commissars may be questioned in the Supreme Council, and are obliged to answer within three days. Nevertheless, it is clear that the new constitution will not introduce the principle of collective ministerial responsibility which we see in our western European nations like England and France. The powers of the Council of People's Commissars include the direction of foreign affairs, the execution of the budget and economic plans, and the strengthening of the monetary and credit system, the keeping of public order, the direction of armed forces, the determination of the annual contingent of citizens liable to military service. This Council also has the powers of annulment, within the fields of federal jurisdiction, of the decisions and orders of individual commissars of the U. S. S. R. and the Councils of People's Commissars of the member republics. The constitution of 1936 provides for seventeen commissariats, or administrative departments. Eight of these, Defense, Foreign Affairs, Foreign Trade, Railways, Communications, Water Transport, Heavy Industry, and Defense Industry, are All-Union in scope and have full legislative and executive authority. There is a commissar in charge of each of these departments. The administration of the Soviet civil servants has proved to be a serious problem because of their huge number. Until recently there was a Commissariat of Inspection whose work it was to supervise all administration. In 1934 this commissariat was abolished

and a board was charged with the task of directing and supervising the effective execution of governmental decisions. The members of the new board are nominated by the Communist Party Congress, and their appointments are confirmed by the Union Central Executive Committee. This board works in close touch with the party Control Board and is subject to instructions issued by the Council of People's Commissars.

When the Bolsheviks came into power in November, 1917, they abolished the existing courts. The period from 1917 to 1922 was one during which communistic justice was being administered by revolutionary tribunals. In 1922 and again in 1929 the court system was reorganized. The constitution of 1936 describes the judicial system in sixteen articles. The Supreme Court of the U. S. S. R., the Supreme Court of each member republic, and the local courts in autonomous republics and other subdivisions, are to be chosen for a five-year term by their respective legislatures. The lowest courts, which will continue to be the People's Courts, is to have an elective membership. The judges of the People's Courts must be qualified voters and must have held responsible government positions for two years, or a judicial office not below the rank of investigating magistrate for three years. This judge presides over the court together with two laymen who are appointed from a list of factory workers, peasants, and soldiers. The judges of the People's Court are elected for a term of three years. There are public prosecutors, or State's attorneys, attached to the various courts in each of the republics. All prosecutors are subjected to centralized control exercised by the prosecutor of the U. S. S. R. It is to be noted that almost all judges and prosecutors are members of the Communist party.

Two recent writers have in a very able study of Russian Communism offered several suggestive conclusions.† Sidney and Beatrice Webb, in their two volumes, have pointed out that Communism as practiced in Russia may be working toward a new civilization. The eight principle novelties in the Soviet civilization are: first, the abolition of profit-making; in second place, the planning of production for community consumption; thirdly, social equality and universalism; in the next place, there is a novel representative system of government; fifthly, the party offers the vocation of leadership; again, we find in place of the promotion of religion the worship of the cult of science; in the seventh place, in Soviet Communism there is the widespread "anti-godism." Lastly, there is emerg-

ing a Communist conscience for the good life. How novel are these features of Soviet Communism? Will this type of a civilization endure? We may hear an interested reader asking, "Will it spread?" Is it a menace to Christianity?

E. Stanley Jones has warned us that "we must provide something better or succumb to it." These are not the words of an alarmist. The issues between Communism and Christianity can be settled for the latter only when the Church sets itself to be the kind of society which its Founder intended it to be. The Russian justly has revolted from a type of religion which, to quote Dr. John Macmurray, "ought to perish forever from the face of the earth and from the memory of man."‡ Christianity is based upon the universal principle that truth will ultimately prevail only when love and not force is the motivating power for its search.

The sole question for Christians to ask is this one: "Is Communism a truer expression of Christian principle than our own Western civilization?" What difference do they make in the social, economic and moral standards? What Jesus stood for was a real community of equals whose standards of prosperity were personal and not impersonal, whose bond was service, whose foundation was goodwill, whose scope was international and whose method was love. Christianity, therefore, is by its very nature committed to the cause of the democratic movement. The Christian Church rededicated anew to the service of mankind through the love of Jesus Christ is enough to demonstrate to the world that the cross of Christianity is more dynamic than the Five-Year Plan in Russia.

†Sidney and Beatrice Webb, "Soviet Communism: A New Civilization?" Volume II, pages 1119-1143.

‡Quoted in "Church and State," by Ryllis Alexander Goslin. Headline Books, number 10, of Foreign Policy Association, New York City. Page 13.

MINISTERS LIBRARY CLASSIFICATION

A number of letters have been received at *Church Management* office asking for the library classification subjects used by the editor, mentioned in his article on indexing the minister's library in the June 1937 issue.

For the information of others, the list is published herewith.

Administration	Missionary
Architecture	Poetry
Bible	Preachers
Biography	Publicity
Christianity	Psychology and
Devotion	Philosophy
Drama	Religious
Evangelism	Education
History	Sermons
Hymns	Social
Illustrations	Stewardship
Jesus	Theology
Law	Worship
Literature	Youth

DRY HOTELS

Many of our readers have decided convictions about liquor and prefer, when travelling, to stop at "dry" hotels. We are compiling a list of these hotels which we shall publish from time to time. If you can make any additions to this list please send us the information.

In New York

Cardinal, 243 East End Avenue
Commander, 240 West 73rd Street
Espmanade, 305 West End Avenue
Franconia, 20 West 72nd Street
Iroquois, 49 West 44th Street
Marcy, 720 West End Avenue
Salisbury, 57th Street
Windermer, 666 West End Avenue

In Philadelphia

Normandie
Robert Morris
Hamilton Court

In Syracuse, New York

Mizpah

In Johnstown, Pennsylvania
Capital

Philipsburg, Pennsylvania
Philips

Both Ocean Grove, New Jersey, and Eagles Mere, Pennsylvania, are "dry" communities and it is safe to say that all hotels in these resort centers are "dry." Can you add to this list. We will be glad to give space to the names of dry hotels in a wet era.

WHAT AILS EUROPE?

An American hunter in Africa, so the story goes, heard of the beauty of the bird of paradise. He learned that in a certain jungle there was a circle free of trees where at high noon each day a bird of paradise came to disport itself in the sunlight. The hunter bribed a native chief to show him the place, so that he could see the bird. They hid in the jungle and waited until the bird of paradise crept out from the shadows and disported itself in the sunlight like a living rainbow. The hunter felt that he could not return to America without the bird among his trophies and in his eagerness he drew up his gun and shot it. Then he found that because he had used the wrong method, he did not have what he sought. What he wanted was the living rainbow, but he had only a bloody mass of feathers. One may not catch birds of paradise with a gun!

As I lived in Europe following the war, I said to myself again and again, What ails Europe is that they shot the bird of paradise. I learned that the common people in the warring countries wanted only security of life and prosperity for themselves and their loved ones, opportunity to develop their talents, liberty, and peace. They had been persuaded that the only way to secure these was by armed force—but the resulting carnage brought neither security, liberty, prosperity, nor peace. For these things cannot be secured by warfare. From *A Book of Chapel Talks* by Elbert Russell; Cokesbury Press.

Don't miss the big Christmas issue of *Church Management* which will be published on November 18.

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11-37

Functional Church

(From page 64)

is that it is more sensible to complain of deacons who "deak" but who do nothing else. They fit into the historical scheme of their church very well. But they have not yet caught the idea of a church as a functional organization. I have a great deal of sympathy with the brother who handed this verse to me following a discussion of this very subject:

"Tell my trustees when I'm dead
and gone
That they may have no fears;
For I shall then be no more dead
Than they have been for years."

This is not entirely facetious. It is amazing how much a good official can know without having any idea, at all, of church objectives and programs for achieving those objectives. If you turn back the calendar a hundred years you still find that the church officers in those pioneering days loved to sit as a court over offending members. They were going to keep the membership pure. Today the ideal is to keep the membership active at some useful program.

One minister tells me of an official member of his church. This man is the president of a great business corporation and a very good one, too. But when he takes upon himself the functions of a church leader he forgets all his business experience. As superintendent of the Sunday school he will be present every Sunday. Should he be in New York for business which is not completed Saturday he will take the night train home to be at Sunday school. Then he will go back to New York that night to complete his business. Yet the Sunday school to him is the institution which he knew as a boy where the superintendent reads the lesson, makes a few nice remarks and pats the little children on their heads. In business he is efficient; in the church he is emotional.

This is what you must deal with many times. The minister's task is then two-fold. First, he must work with the material he has in an effort to give it a vision of the church task. It means careful, painstaking leadership which requires patience and time. It takes a lot of Christian grace to make over some of the individuals whom the churches have placed in positions of leadership.

While doing this the wise minister will be looking around to find new leadership material and quietly organizing his church to change the personnel of his board. If by any chance, he is pastor of the few remaining churches which elect officers for life he will quietly seek to change the regulation so that a rotary system shall be

adopted. It will further help if the rotary system provides that an officer may not be reelected for another term until after one year has elapsed.

Throughout the business world, more and more men and women are thinking in terms of functional organizations. These people, providing they have the other qualifications, should be steered into official positions. It can be done if the minister has patience and is willing to take time enough to do it. Many officials, like many ministers, are handicapped by the idea that church progress is a matter of meetings rather than what goes on between meetings.

III. The Functional Church Is One Which Has a Plan of Organization Which Permits Functioning.

Remember that most of our present day church organizations were not created for functioning purposes. Most local churches consist of a member of inter-related organizations and societies without any source of authority. Many of these owe allegiance to no one but themselves. We constantly hear of men's classes which are so much an order to themselves that they report to neither church nor school. We have self-perpetuating societies such as Ladies' Aids and Young People's societies which create and maintain themselves. And there are always church officers who take their obligations by assumption or inference, never knowing just what their responsibilities and obligations actually are.

A number of methods have arisen for meeting this situation. One of the earliest, and easiest to put across, is the cabinet.

A church cabinet is an advisory body which is made up of the heads or representatives of all of the various church organizations. It meets in a program making and advisory capacity. It has no legal standing and governs merely by the merit of its suggestions. If its ideas sound good to the official bodies they may be put into effect; if they do not, the recommendation of the cabinet means nothing. A good cabinet can do a great deal to correlate the work of the church. Its limitation is in its lack of authority.

We know of one church where the cabinet assumed much more authority than it possesses. It believed that the church should erect a new building. It went so far as to hire an architect to draw plans. The board of trustees resented this action and refused to pay the architect. He sued the church for his fee. The court threw out the case. The cabinet had no authority to bind the church to any such obligations.

Yet the cabinet as a program forming, research group may be of much value to any church. It has the virtue

of bringing the various societies together to see the task as a whole. This is of great value.

Other churches seek to make more fundamental changes to put themselves in a position for functioning. One way is to combine the two boards, spiritual and temporal, to secure centralized authority in that way. This can be legally accomplished in most states. Legal advice should be secured, however, before the reorganization is made.

Under one board many things are possible. Some churches are accomplishing this. The entire work of the church is divided up into departments. A person is placed over each department. Each church will have to decide what departments are needed. For the average church the following may suffice:

1. Worship and Music
2. Finance and Property
3. Education
4. Missions and Benevolences
5. Social Service
6. Pastoral and Evangelism
7. Men's Work
8. Women's Work

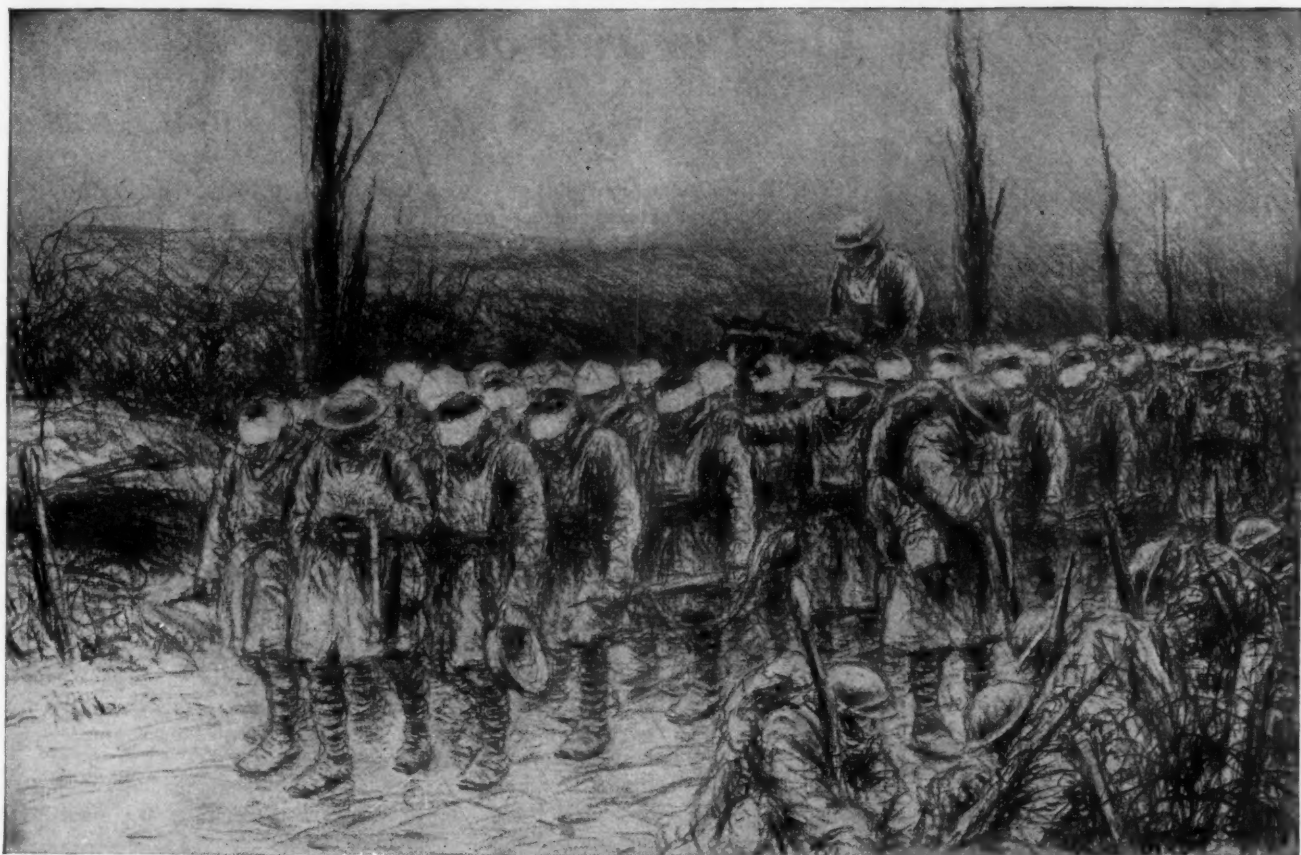
These divisions are not arbitrary. It is quite possible that, in many churches the men's department and the women's department may be merged in the department of education.

Now can one be arbitrary in telling who shall head departments? These heads may be members of the board. Or they may be selected by the board for the service and report directly to the board. It is essential in the functioning church that the lines of authority be visible.

It does not always mean taking authority away from the small group. It means, as well, putting their work before the board and giving it special sanction.

Take this example. Let us assume that a group of young people want to organize for religious drama. In the old style of church they simply organize, ask for the use of the building and go to it. Under the departmental form their application would go before the church board. All of the pros and cons of the situation would be discussed. If the board decides to permit the plan it also agrees to sponsor it as a regular church activity. That gives it recognition and standing. My guess is that most groups covet this recognition.

In this procedure the official board becomes a policy forming, program planning group and it takes upon itself the responsibility of seeing that the programs are carried through. The discussion of the ways of making a church functionally minded could be carried on at great length. Perhaps, soon, I shall add another story to this which will be more complete.



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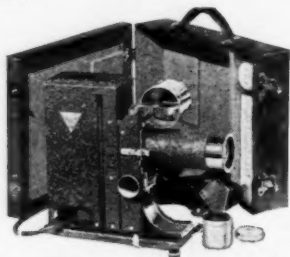
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The Portrait of a Hero

By H. L. Williams

HERE are some contributions collected from various sources which should help to make you hate war. There is little beauty in them. They show war at its best and its worse. The glory becomes blood and suffering. We suggest that these verses and other bits make a mighty fine diet for your people at the Armistice season.

We must stop talking of the glories of war. Show its rottenness. Even as the flags of conflict are crying and the propaganda is beginning to urge youth to patriotic war service, let's challenge the old by showing war at its worse.

Christians are called to love one another. Perhaps they are called to hate the forces which cause them to kill one another. Pass these items on. Let's smite war.

"So far as I can find there is just one veteran in the town who served with Major Bowles," I told Commander Gibbs.

"Well get him," said the commander.

"I am not sure that you would know him," I went on. "But you have seen his mother. She is the old lady who sells corn brooms around the town."

"Is he blind?"

"Yes and deaf. He will hardly be an exciting guest."

"I still think that it is a good idea," said the commander. "Get him."

But I could see that his enthusiasm for his plan had considerably slackened.

The annual dinner of the Legion would bring to Brecksville, for the first time, a real military man of prominence. Commander Gibbs had felt that it would add a fine touch to the program to have some of the men who fought with the major seated at the speakers' table.

I went to the Harris home the next day to extend the invitation. Mrs. Harris was just starting out with her brooms. Willie, as she called him, was busy in the woodshed.

Her eyes brightened when I told the purpose of my visit.

"Willie said that an invitation would come some day. It will make a happy day. He doesn't have much to make him happy, Willie doesn't."

"Did he see much service, Mrs. Harris?" I asked.

But she went on with her story.

"He was too young to go to war, Willie was. He never would have gone but for Judge Skeels. You know he was a friend of Willie's father. The judge

used to come to the house. He would say, 'I wish I were young again. I would be at the front fighting for my country. A man can have no greater honor than to fight for his country.'

"Then one day Willie enlisted.

"The judge took him by the hand. 'You will come back a hero,' he said.

"Maybe he won't come back at all,' I told him.

"What could be nobler than a martyr's grave,' went on the judge. 'But when he does come back it will be glory. All his life he will be the subject of admiration. The finest jobs will be for those who fight for their country. It is a glorious thing.'

"Willie had planned to be a lawyer like his father. He came back but he came back blind. He couldn't law it now. But they had taught him to make brooms.

"People will gladly buy them,' he told me, 'because they are made by a soldier'."

"But surely he has compensation," I suggested.

She lowered her voice for fear of someone overhearing.

"It comes but Willie will not take it. He says that as long as he has two strong arms he will support himself. But I have deposited it in the bank. That is where I get the money for the brooms I can't sell.

"Sometimes I think it is a blessing that he is this way, though. Willie wouldn't like many things that are going on. He is the believingest boy I ever knew. He thinks that every soldier has a good job. He wouldn't like it if he knew the truth. I am glad that he can't see things that I have to see. He gets a lot of happiness out of believing, Willie does."

I turned to leave. But she had more to say.

"I will have him ready when you call. And you will want him to make a speech. He can do that good. I heard him making speeches in the woodshed."

When I reached the Harris house a few nights later the blind veteran was anxiously pacing back and forth in front of the house. I took him by the arm. He turned and clasped my hand.

"It is an honor I do not deserve," he told me. "I but did my duty."

The place had been reserved for him at the speakers' table. The major shook his hand but instantly turned

away and visited with the commander on the other side. Willie was very self conscious. He managed fairly well with the food but I could see that he was clenching his hands as if under the nervous strain of a man who is to be called upon for an address. I remembered what his mother said about his speeches. But I had said nothing to the commander. Really there was no place for him on the program.

Things went along pretty well. The major made an eloquent appeal for the payment of the soldier bonus. Of course we all applauded. Then we sang the "Star Spangled Banner" and formed a line of march for the formal exit. I was busy forming the line and I forgot all about the silent guest who was still seated at the table with his face raised toward the audience which was no longer there.

Bud Keller brought me back to my senses.

"Where did you find the funny nut who is still at the table?" he asked.

That reminded me that I had a duty to perform.

The last soldier had left the dining room. I walked back and touched Willie on the shoulder. It was a signal for him to arise. But he interpreted it to mean more than that.

He arose as a speaker might, putting one hand on the table before him. He raised his head and began:

"My friends, this is a great honor which you, tonight, pay me. It is more than I deserve for I am but a humble fighter in the ranks of democracy. No sacrifice is too much when one fights for the land which gave him birth. But there is no joy as great as that which comes when one realizes that his friends appreciate his sacrifices. I was blinded in the line of duty. But your kind reception tonight has brought eyes to my soul. If there is any youth here tonight will he take this one word from me. America, the land which never forgets. The greatest glory of life is to fight for one's country."

As I led him through the hall, he bowed first to the right and then to the left, as if he were receiving the applause of a mighty assembly. But, of course, there were only empty chairs.

His mother was waiting for us outside the house. She kissed him and I saw tears run down his rough face.

"I see that Willie had a wonderful time," she said. "Was his speech good?"

"Wonderful," I said, "and right to the point."

"I am so glad," she smiled. "Willie really has something the world today needs. But I wish that he could see."

But better for Willie that day that he could neither hear nor see. Because of his blindness his heart was light.

OUR DEAD

We have forgotten them, thank God!
They fell,
And were forgotten. Now make way,
make room
For others. You know how. While the
pale bloom
Of youth is on them. Bands, flags,
speeches! Tell
Them their country calls. Young
breasts will swell
With pride. Then brilliant parades, and
camp! Now groom
Them well. What youth discerns his
shell-rocked tomb?
Young men were made for war; the
dead for hell.

We have forgotten them, thank God!
They died,
And that was all. But—still we may
need more.
The chaplain sobs and lifts his arms.
"Abide
In peace, ye dead. Ye saints of God—
and war!"
Pawns, puppets, and a youngster's
broken toys,
Young men were made for war; God
bless our boys.

E. L. Peterson, Jr.

BEGGAR HILL

Shrapnel would have burst his head
If he had turned. And he'd be dead.
And we'd be hewing out his name,
And he'd have won eternal fame,
Because a chance but kindly shell
Blew his body all to hell.

Instead it only racked his brains,
And left him to endure his pains,
To starve and suffer in the cold,
And beg his way while growing old,
And made to meet the doubting eye
Of luckier fellows passing by.

"Confounded luck," you'll hear him say,
"Had I but turned my head that day."

Walter Hendricks.

IN FLANDERS

Could you have seen them marching,
Ten thousand men in line,
You would have said that war must be
Adventurous and fine.
You would have felt your pulses beat
Fast to the tread of marching feet.

Could you have seen them marching
Under the June blue skies
With all the glory of their youth
Shining in their eyes,
You would have bade them all God
speed
To battle at their country's need.

But had you seen them creeping back
In the grey, grey dawn,
The broken, bleeding bodies
With all their beauty gone,
Oh! Never could you cheer again
To see ten thousand fighting men.

James Norman Hall.



Kilgen Organs

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To the Unknown Soldier

A Brief Miracle Play

By Margaret Douglas*

(With acknowledgement to Harry Emerson Fosdick's "My Account With the Unknown Soldier.")

CAST

Reader
Mother
Teacher
Soldier
Profiteer
Military Leader
Chaplain
Spirit of Christianity
(Soloist and Accompanist who do not appear)

SCENE: The tomb of the Unknown Soldier late at night.

SETTING: The setting, though simple, can add greatly to the effectiveness of the play by establishing the atmosphere. If it is possible have the scene acted behind theatrical gauze in order to give the picture or "vision" effect. If that is not possible have the stage dimly lighted (candle light only gives a beautiful effect) but arrange the light so that the tomb and the people who gather around it are the center of what light there is. A dim spotlight on "Christianity" would be effective, but at no time should the light be so bright as to kill the effect of the vision or dream.

The tomb, which may be suggested by a couch raised about two feet and draped with a dark material, like black outing flannel or velvet, should hold the center of the stage, with the length of the tomb toward the audience. It may be simply decorated with a white cross or flowers or an American flag. Near it, but back of it, and easily within reach of Christianity are the six candles to be used as torches. They should be arranged so as to add to the beauty of the set, and not be hidden by any of the characters. An entrance from each side of the stage.

There are two ways of presenting the play. You may have each character speak his lines, with the reader giving the necessary introduction and other explanatory parts or you may have the reader, who never appears to the audience but is a voice only, read all the play while the other characters enact it in pantomime. Because this is a miracle play and depends upon a fine spirit of reverence and solemnity for its success, it is much better to use the second method, with the reader's voice the only one heard. It is

usually much easier to find one person who has a beautiful expressive voice than to find several who are so "endowed."

COSTUMING AND CHARACTERIZATION: The people in the play should be dressed in dark characteristic clothing. For example, the soldier who has lost one arm and is discouraged should be rather poorly dressed, with a cap down over his eyes, and a dark mackinaw buttoned closely to hide his "infirmity." Christianity should be dressed in a flower white garment and a typical headdress of biblical times. She should be chosen for dignity of bearing and beauty of expression rather than for mere prettiness. The other characters, too, must be chosen to suggest in appearance the parts they represent, and for the ability to portray with a minimum of "acting" the depth of emotion they feel.

The Play

(As the curtains open, there is a moment of silence to establish the atmosphere. Then the Reader's voice is heard. The Reader must make everything as real as possible to the audience by voice alone but should avoid being melodramatic or elocutionary. He or she may suggest each character by a difference in tone and manner of speech that would be typical. He must make the depth of emotion throughout the play seem true to life.)

READER: As I lay between sleeping and waking one dark night, I saw a vision which remains with me, a living burning truth. Before me there appeared the tomb of the "Unknown Soldier," the young man any of us might have known and loved, the youth who gave his life to free the earth of future wars, to pave the way for world-wide brotherhood.

As I gazed a grey-haired woman came and stood beside the tomb (mother has entered left, and coming slowly to end of tomb stands with head bowed). She whispered with heartfelt grief:

MOTHER: My son, for you may be my son, I've come to ask forgiveness for a wrong I did you in the name of love. With breaking heart I told you, son, to give your life so all the world might live in peace forever. But I

was wrong. Your sacrifice was wasted. The world is still a breeding-place of war, of hatred and unrest. I thought I was doing right, but all I did was to help commit a murder. Oh, my dear boy, what way is there for me to right the wrong which hangs so heavy on my soul tonight?

(The mother as if broken-hearted kneels beside the tomb, near the end at which she has been standing, with her head and arms on the edge of the tomb.)

READER: As she was silent, another figure approached the tomb. (Teacher enters stage right and stands at the right end of the tomb.) I heard these words:

TEACHER: Unknown lad, I was your teacher. With mind and soul, I taught you of health, and the other values in your life. I brought you face to face with the knowledge given us by the scholars and the masters that your mind and soul would be filled with a priceless heritage. I helped to guide you so that you might live a full rich life. Then, blinded by the black cloud known as war, I taught you that you must use your knowledge and your life to bring death to many other lads as fine as you. I taught you that death to make the world safe for democracy is more precious than life. Tonight I face the bitter truth that I lied in telling you those things. War does no good. The only ease I find for my troubled soul is that I thought that I was doing right.

(Teacher kneels before the tomb and near the right end of it, in a position similar to the mother's.)

READER: In a moment a third figure came and stood beside the tomb. (Soldier enters left and stands a little distance from tomb.) These words he spoke:

SOLDIER: Buddy, you're lucky to be lying there. I came back with my mind a haze and one arm gone—and there's no place for me. They made us heroes for a while and then forgot us. And the world's no better now for all our fighting. I wish it was as easy to kill myself as it was to kill the other

*Teacher of Dramatics, Los Gatos (Calif.) Union High School.

This play is reproduced through the courtesy of the National Council for Prevention of War. Additional copies may be secured by making request of that organization at 532 17th Street, Washington, D. C.

fellow when I was crazy with the smell of war and blood."

(He kneels cap in hand at the left end of the tomb and a little away from it.)

READER: I waited in wonder, and two more men appeared and with heads bowed low crept to the tomb. (The profiteer enters right and the military leader enters left. As they reach the tomb they remove their hats and stand quietly.) One of them said:

PROFITEER: I am the man who wanted war. I sold you guns and cannon. I thrived on death—I praised you when you killed—for every man you killed meant gain for me. Thanks to you I was wealthy beyond words. The love of country or precious youth of life meant nothing to me then. Now my riches are a curse upon me—blood money brings no happiness. All I see is the faces of dead men—men whom I murdered. Now I can't rest nor sleep for the burden that bears upon my soul. If such a thing can be, forgive my sin. (The profiteer kneels, just about opposite the returned soldier.)

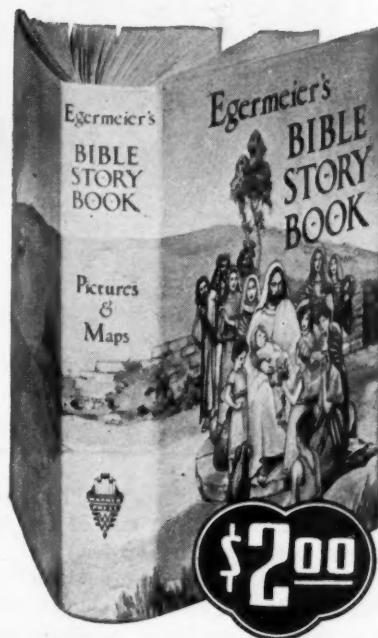
READER: The other spoke:

MILITARY LEADER: This task is hard for me. I have not often admitted I am wrong; but truth is more precious now than pride. I am your military leader, sir. I told you when to kill and when to die. You did it, gallant soldier that you were. War was my business and my livelihood. I had to traffic in men's lives. I'm through with all that—I sickened at the sight of fine men turned to beasts, of useless, needless loss of life. Now I face the greatest horror of my life—I must meet my maker with men's blood upon my hands. (The military leader kneels at the left end of the tomb, but not in a straight line with the soldier.)

READER: He was silent; through the gloom a figure clothed in black approached and stood beside the tomb.

CHAPLAIN: Dear boy, whose spiritual life was in my hands, mine was the greatest wrong. From the pulpit of your church at home, I filled your heart with hatred for "the Hun." I sent you off to war, feeling the joy of good work done for God. Then I joined the ranks myself. I was your Chaplain and I told you that you should kill your fellow men—in the name of Christ. I felt that I was doing the will of God when I gave you words of courage and of hope as I sent you out to murder. I appealed to your fine manhood, your ideals, for basest purpose. I did it for the future of the world just as you gave your life. Tonight I face the truth—I was drugged by war; my mind was dimmed by war's cruel perfidy. My boy, I consecrate myself to atonement for the sin that I

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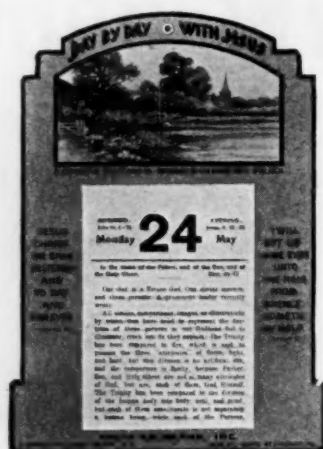
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The daily Bible readings were chosen as follows: The readings for the morning are selected passages mostly from the New Testament and from the Psalms. The readings for the evening usually offer passages that have some relations to the meditations for the day. The Sunday and festival readings, in addition to the Epistle and Gospel, are the old appointed readings long in use in the Church.

That these meditations may help to continue or establish the family altar in many homes and serve as true spiritual manna for the journey through the wilderness of this world,—that is the earnest prayer of the author as he sends out his work with a cordial "Happy and Blessed New Year" to all readers.

To those, unfamiliar with this Calendar, we offer a brief description of it. The pad or block has 365 pages, printed on both sides. 730 printed pages in all. It is LARGER THAN MANY BOOKS THAT COST FIVE TIMES AS MUCH.

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unwittingly committed." (The pastor kneels near the right end of the tomb opposite the military leader.)

READER: At once, as if by miracle of God, a vision appeared before the tomb. (The Spirit of Christianity enters quickly, if possible from behind a screen immediately back of the tomb, or near entrance, and stands above the others as they stand and move back a step or two in awe as the lines indicate the action. The mother and teacher should move farther toward the sides of the stage in order not to hide the other characters. If there is a spotlight on Christianity it should come up after she is in position.) And by the radiance of the figure and the ecstasy in my heart I knew that here was come the living Spirit of Christianity.

The grieving men and women rose, transfixed with awe (the characters having seen the vision, rise and move back a step or two as if overcome.) The vision spoke:

CHRISTIANITY: Poor moral souls, I pity your despair. I am the spirit of joy and love and peace which Christ brought to this earth. All through the ages I have been crushed by wars and hatred, by futile waste of life—of human life—God's greatest gift to man. Always I rise, my strength renewed by those whose trust is God. Now again I hear men talk of war, of wiping out the nations of the earth. That thing must never be. If you would right the wrong done those who gave their lives to end all wars, live for the cause for which they died. There is a holy way to ease your hearts—the way of Peace. (soft music starts) I give you now to guide you on your way a torch of living truth—it is the ray of Peace, to light your path.

(As the music grows a bit louder, Christianity takes a candle in each

hand, and gives one to the mother and one to the teacher, to the soldier and profiteer then to the military leader and pastor. Each holds his candle in his upstage hand, and in position to light the face. They stand thus while Christianity raises her hand in benediction and says:)

CHRISTIANITY: Lift high the torch that all your fellow men may see its radiance and follow its gleam. (They raise their candles. She lifts her hand in benediction.) Strike hands with men and women of goodwill in other lands. As we once organized the world for murder, now organize it that our youth, yes, civilization itself may live. As you once gloried in action for war now must we all find our task for peace, humble or exalted, serving in the Spirit of one who said from the depths of His broken heart, "They that take the sword perish by the sword." In love of God, devote your lives to bringing Peace—Eternal Peace to all the world.

(They all hold the tableau for the first two lines or so of "Have Thine Own Way Lord" which the soloist has begun to sing very softly. As Christianity lowers her hand, the characters turn and with their candles held high go slowly out, but with glory and exultation in their manner. The pastor leads off at the right, and the military leader at the left. The lights go out, Christianity disappears, the music continues through the second stanza of the hymn, then fades into silence.)

THE COST OF WAR

(Gleaned from an article by Bruce Barton.)

In Men: Imagine if you can a parade of men marching ten abreast two seconds apart for 46 days. These are the war dead. This means 18,000 men in an hour; 32,000 men in a single day; or 3,024,000 men in a week. What, are

you getting tired of standing for a whole week and watching this parade? Remember you have almost seven weeks. How many men will march past you in that time? 19,872,000. Over three times the population of New York City.

So, the Lusitania went down. Well, what of it? What of it you cry! The whole world was shocked. The papers could talk of nothing else for days. But what of it? It was a small thing after all. How many Lusitanias would have to go down to carry all the dead and missing soldiers and the dead civilians of the war?

One Lusitania a day for 70 years; one Lusitania a week beginning nearly a century before Columbus discovered America are the dead of all nations.

In Money: The total cost of all participants was equivalent to \$20,000 for every hour since Jesus of Nazareth was born. The last war cost the United States \$51,000,000,000. As recently as 1885, \$51,000,000,000 would have bought the whole United States, with everybody and everything in it, lock, stock and barrel.

Today \$51,000,000,000 would buy 16 states like Alabama, or three enormously rich Californias with a couple of Colorados thrown in for good measure. It would buy the entire state of New York and still have enough change left over to buy Maryland.

If you had started throwing away dollars the day Christ was born, and kept it up ever since at the rate of a dollar a minute without pausing to eat or sleep, you would now be starting on the second billion, with 95,000 years more to go.

At five per cent, \$51,000,000,000 would provide an annual income of \$2,550,000,000 or enough to pension 2,125,000 old and broken down workers at \$100 a month virtually abolishing poverty in this country.

That is what the World War cost you to date, and the end is not yet. The late President Coolidge estimated that the total cost of the World War would be more than \$100,000,000,000, or about the present value of the states west of the Mississippi. The ransom of an empire burned up in battle.

File This for Reference

Organizations Issuing Peace Materials

Name	Address
Federal Council of the Churches of Christ in America	105 East 22nd St., New York, New York
World Alliance for International Friendship Through the Churches	70 Fifth Avenue, New York, New York
Church Peace Union	70 Fifth Avenue, New York, New York
American Friends Service Committee	20 South 12th Street, Philadelphia, Pennsylvania
Carnegie Endowment for International Peace	405 West 117th Street, New York, New York
Committee on Militarism in Education	2929 Broadway, New York, New York
Fellowship of Reconciliation	2929 Broadway, New York, New York
Foreign Policy Association	8 West 40th Street, New York, New York
Institute of International Education	2 West 45th Street, New York, New York
League of Nations Association	8 West 40th Street, New York, New York
National Board of the Y.W.C.A.	600 Lexington Avenue, New York, New York
National Committee on the Cause and Cure of War	Grand Central Terminal Building, New York, New York
National Council for Prevention of War	532 17th Street, N.W., Washington, District of Columbia
National Council of the Y.M.C.A.	347 Madison Avenue, New York, New York
National League of Women Voters	726 Jackson Place, Washington, District of Columbia
Peace Posters Press	P. O. Box 703, Baltimore, Maryland
Women's International League for Peace and Freedom	532 17th Street, N.W., Washington, District of Columbia
World Federation of Education Associations	1201 16th Street, N.W., Washington, District of Columbia
World Peace Foundation	8 West 40th Street, New York, New York
World Peaceways	103 Park Avenue, New York, New York

It should be borne in mind that the educational and youth agencies of many of the denominations publish helpful materials on the peace problem. It is assumed that the addresses of these organizations will be familiar to persons desiring literature from these sources.

THESE MEN SAW WAR

Never again to participate in war or approve war is the decision of Presbyterian ministers who served in the World War either as chaplains or as combatants, in views expressed to the Presbyterian Board of Christian Education at the Witherspoon Building, Philadelphia, Pennsylvania. James Harwood Barnett, Director in the Board's Department of Moral Welfare, has assembled in a symposium their opinions and convictions, after asking them for their sober judgment, 12 years having passed since Armistice Day, during which the men had had abundant time to think. Abstracts from some of their conclusions are as follows:

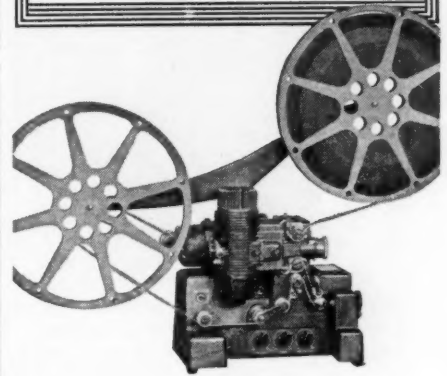
Eliot Porter: "In France I commanded a medium trench mortar battery in an English division. When I tried to pray the night before my first destructive shot, it was no good. Was I to pray for direct hits, or for the souls of men whose bodies I might blow to pieces? I gave up. Yet I came to love the thing I did—became engrossed in it as in a desperately earnest game. Back in New York in early 1919, one father-confessor urged me to preach in my uniform. Then and there I got what artillerymen would call the full recoil. I could not bomb Boche one day and baptize babies the next. Could I ever preach again? Conduct worship? I remembered the bloody hands of David. I wondered—and I still wonder—

why we dread so much what war may do to our bodies, so little what it may do to our souls. When some brother minister envies me my glimpse at reality, I pity him his envy of me. Any parish priest can see reality stark naked any day he chooses. But he can see it and deal with it as a servant of Christ, not as a minion of Beelzebub. If another war comes, I shall not, I think, be sure enough there is any sense in it to fight in it till 15 years after it is all over. No chaplaincy, either!"

T. Guthrie Speers: "War does not bring real victory or prosperity or protection to any nation that engages in it. Conqueror and conquered both lose. All war does is to sow the dragon's teeth of hatred leading to further wars. The method of war is the method of propaganda and lies. Our Master said, 'I am the truth.' The purpose of war is to kill and destroy. Our Master came to seek and to save. The result of war, worse than death and maiming, is deep-seated hatred in the hearts of men. Our Master said quite clearly, 'A new commandment I give unto you, that you love one another.' Only when with all our hearts we feel the agony of a Christ-like God because of the sin of war, will we set ourselves with full determination to create peace."

Bruce Curry: "I supported the World War on grounds of the idealistic hopes which swayed the hearts of men. My disillusionment began at Versailles,

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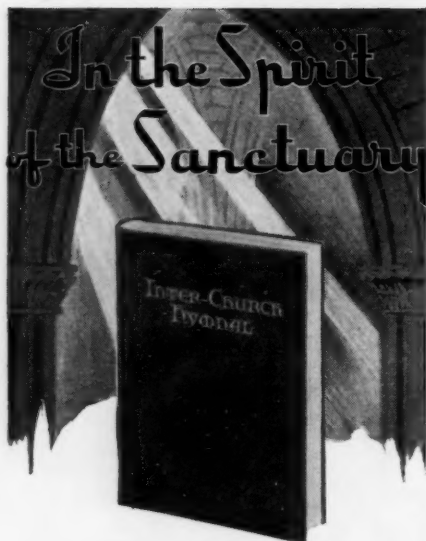
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where I happened to be when the treaty was in the making. To my utter dismay, it began to appear that these 'statesmen' whom we had trusted were attempting to build a new world upon the same worm-eaten foundations which had just broken under us, precipitating the war itself. Every fact which has since come to light, every development of the past decade, has confirmed my conviction that the temporary checks which the war method achieves are too dearly paid for by the avalanche of loss which overwhelms both vanquished and victor in the aftermath. I can do no less than repudiate once and for all these attitudes and practices which make for war, joining hands with the increasing numbers who are serving notice upon their respective governments that they will in no way support the appeal to the sword."

Samuel McCrea Cavert: "I am disillusioned as to the causes of the war. I now see that the war arose chiefly as the result of deep-rooted economic competition to control the raw materials and markets of the world. For the conflagration, all the nations were guilty together. I am disillusioned as to the results of the war. Today I see a world in which more money is being spent for armaments than at any other period in human history, and that too at a time of acute financial depression when millions of men are on the verge of starvation. I am disillusioned as to the relation of the Church to war. Today I am convinced that the Church must disentangle itself from the whole business of war. I am no longer willing to live in the moral fog that comes from trying to reconcile war and the Christian Gospel. I have come slowly but clearly to the conclusion that the Church, in its official capacity, should never again give its sanction to war, or attempt to make any war appear as holy."

Ray Freeman Jenney: "Those of us who came back from France know now what war is. The mask has been stripped away from the war and we see how futile, how un-Christian, how damnable, the whole business is. The ghost of the past makes some of us feel blood-guiltily in the sight of God. Peace will not come through pious resolutions or because we sing hymns of peace in our churches, but because we recognize that war is not in the program of God but that it is one of the problems of God. War is the supreme denial of everything for which Jesus Christ stands; therefore, war cannot be in the program of Christian men, but it is one of the problems of Christians. Some of us who were in the last war have enlisted in another war from which there is no discharge, a war on war. Peace will come when men think through to the conclusion that war is futile; when it is possible for men to think and act on their thoughts because they have educated their emotions and are not swept into mob action by propaganda; when folks think peace in times of peace and are willing to pay the price for their thoughts."

William Lindsay Young: The thought that impresses me as I look back upon war is the utter futility of it. Everybody lost. There is less international peace and contentment today than before the war. A second score against militarism is its brutality. Kindness has no place in a military expedi-

tion, which has as its single purpose 'Kill the enemy.' From the Christian point of view, it is this devilry which stands against it. It is the very antithesis of all that is Christian. Jesus' estimate of the worth of man, his conception of a world brotherhood, and his revelation of a fatherly God, make war the greatest of sins. Jesus said, 'Do good to those who hate you.' War says, 'Do harm to those who hate you.' Jesus said, 'Pray for your enemies.' War says, 'Kill your enemies.' Jesus prayed that the Kingdom of God might come on earth, a universal kingdom of good will and peace among men."

Minister's Wife

(From page 72)

pail of gin and turn their apartment into a night club. Many others receive help from their god, that is Father Divine.

Conditions are even worse in the Ghetto, the home of nine-tenths of New York's Jews. Here one may find families of seven or eight living in one dilapidated room, and I even saw men sleeping on the sidewalk. With washing fluttering from the windows, push carts laden with food littered along the streets, noisy chatter of flocks of people with the children screaming "Rubber-necks!" as I passed by, I thought how little have we heeded even Josiah Royce's book of long ago on "How the Other Half Lives."

In the heart of New York's famous Chinatown is a little mission known as the "Rescue Society." Here my sympathies were aroused by about 100 of the most unfortunate men, "a mass of human wreckage," sprawled over the seats, waiting for the service which is held at 9:30 each evening. No doubt, many are attracted by the fact that, after the service, they will receive sandwiches, soup, and coffee in the basement. However, the Mission, I understand, has influenced many men and often succeeds in getting some of these unfortunates back on their feet again.

The Italian section of Harlem presents a curious sight. It is holding its four-day carnival in connection with the celebration of the Roman Catholic Church of Our Lady of Mount Carmel. A life-size wax statue of Our Lady on which are pinned numerous dollar bills, the gifts of devoted followers, is being carried through the streets followed by a huge procession of faithful followers. "What does the Italian song which they are singing mean in English?" I curiously inquired of a little Italian girl on the street. She eagerly replied, "Hail Mary! Pray for us." These followers believe that, by engaging in this festival, they will be cured of their ills.

These are only a few highlights of these conference weeks. What price-less experiences!

MICHAEL

"There's something in your face,
Michael, I've seen it all the day;
There's something quare that wasn't
there when first ye went away."

"It's just the army life, mother, the
drill, the left the right,
That puts the stiffenin' in yer spine and
locks your jaws up tight."

"There's something in your face,
Michael, an' how you stare and
stare—
You're lookin' at me now, me boy, as
though I wasn't there."

"It's just the things I've seen, mother,
the sights that come and come,
A bit o' broken bloody pulp that used
to be a chum."

"There's something on your heart,
Michael, that makes ye wake at
night,
And often when I hear ye moan I
trimble in me fright."

"It's just a man I killed, mother, a
mother's son like me;
It seems he's always hauntin' me, he'll
never let me be."

"But maybe he was bad, Michael, and
maybe it was right,
To kill the inimy ye hate in fair and
honest fight."

"I did not hate at all, mother, he never
did me harm;
I think he was a lad like me, who
worked upon a farm."

"And what's it all about, Michael, why
did you have to go,
A quiet, peaceful lad like you, and we
were happy so!"

"It's thim that's up above, mother, it's
thim that sits and rules;
We've got to fight the wars they make;
it's us are the fools."

"And what will be the end, Michael,
and what's the use, I say
Of fightin' it, whoever wins, it's us
that's got to pay?"

"Oh, it will be the end, mother, when
lads like him and me
That sweat to feed the ones above, de-
cide that we'll be free."

"And when will that day come, Michael,
and when will fightin' cease,
And simple folks may till the soil and
live and love in peace?"

"It's coming soon and soon, mother; it's
nearer every day.
When only men who earn their wage
will have a word to say."

"When all who gain their honest bread
in every land and soil
Will claim the Brotherhood of Man, the
Comradship of Toil;

"When we, the workers, all demand:
'What are We fighting for?'
Then, then we'll end that stupid crime,
that devil's madness—War."

Robert Service,
From *Ballads of Bohemia*.

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A VICTORY DANCE

The cymbals crash,
And the dancers walk,
With long silk stockings
And arms of chalk,
Butterfly skirts
And white breasts bare,
And the shadows of dead men
Watchin' 'em there.

Shadows of dead men
Stand by the wall,
Watching the fun
Of the Victory Ball.
They do not reproach,
Because they know,
If they're forgotten,
It's better so.

Under the dancing
Feet are the graves.
Dazzle and motley,
In long bright waves,
Brushed by the palm-fronds
Grapple and whirl
Ox-eyed matron,
And slim white girl.

Fat wet bodies
Go waddling by,
Girdled with satin,
Though God knows why;
Gripped by satyrs
In white and black,
With a fat wet hand
On a wet fat back.

See, there is one child
Fresh from the school,
Learning the ropes
As the old hands rule.
God, how that dead boy

Gapes and grins
As the tom-tom bangs
And the shimmy begins.

"What did you think
We should find," said a shade
"When the last shot echoed
And peace was made?"
"Christ," laughed the fleshless
Jaws of his friend,
"I thought they'd be praying
For worlds to men."

"Making earth better,
Or something silly,
Like white-washing hell
Or Picca-dam-dilly.
They've a sense of humor,
These women of ours,
These exquisite lilies,
These fresh young flowers."

"Pish," said a statesman
Standing near,
"I am glad I can busy
My thoughts elsewhere!
We mustn't reproach 'em.
They're young you see."
"Ah," said the dead men,
"So were we!"

Victory! Victory!
On with the dance!
Back to the jungle
The new beasts' prance!
God, how the dead men
Grin by the wall,
Watching the fun
Of the Victory Ball.

Alfred Noyes in *The Elfín Artist and
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CHURCH AND SUNDAY SCHOOL SUPPLIES

Dividing Financial Responsibility

By Paul D. Leedy*

The various classes contributed to the extra-budget needs of this church. In order to better equalize the burden the following plan was created.



The question of church finances is, like the poor, a matter that is always with us and a consideration that perennially dogs the steps of the modern pastor. Spectral-like, it casts a gloom over many an otherwise happy ministry, and lurks with sinister persistence about many a congregation. The problem is not solved by raising money merely to meet one financial crisis after another in the course of events of the church. Such a procedure often engenders discouragement, and breeds complaint. In nearly every case it is the "faithful few" who must assume the responsibility, and who must do the work. And it is this problem of the "faithful few" that is becoming an ever-increasing source of difficulty to many pastors.

To look at the problem of raising special moneys analytically we discern that there are two factors which frequently spell its downfall. First, the factor to which we have already alluded; the feeling on the part of a minority group in the church that the majority of the work is laid upon their shoulders; and, secondly, that the procedure of raising funds is work—a distasteful, unattractive ordeal, rather than an opportunity and a chance to achieve for one's church. In other words, we have misplaced the emphases and misnamed the motives in the matter of auxiliary church finances.

In a church of which I was the pas-

tor several years ago this problem of supplementary funds was a most acute one. Each month, at the meeting of the Official Board, the treasuries of one or more organizations within the church or church school would be drained in order to pay the current month's expenses, to meet an emergency obligation, or to pay an unexpected coal bill or insurance premium. In our church finances we were living from hand to mouth, trusting to the stewardship giving of the congregation to pay the stated expenses, but becoming a predatory menace in a financial emergency to any society or group who had money, or were willing to work. Such a policy will, sooner or later, discourage those who are willing, and inhibit those who have had from accumulating again.

We tried, therefore, another plan. It was a plan based upon a different motivation idea. Pedagogically speaking, we created a new "psychological approach" to the whole problem. The first obstacle to be attacked was the matter of the few doing the greater proportion of the work. To combat this we conscripted the forces of our church school. There were twelve classes, including the entire primary department as a unit, in our church school. Some of these were large, some were small, and, similarly, each differed from all the others in its capacity to earn. With some discernment as to our coming needs we assigned to each of these groups a particular month.

The months of the winter, when our supplementary financial burden would

be greatest because of coal bills, increased electric consumption, and the end of the conference year, were assigned to the larger classes and those having a greater earning capacity. The less strenuous months of the year were conversely assigned to the younger age groups. Our plan was simply that each class was "to do something" to earn money for the church and to turn it in to the church treasurer on the last Sunday of their assigned month. The purpose of this last request was to afford a steady stream of supplementary finances to pour into the church treasury throughout the entire year, instead of "freezing" it, as many churches who use a similar plan do, in the various separate treasuries until a stated Sunday,—Easter or Christmas. We found by so doing that we always had cash on demand in case an unforeseen emergency should arise.

Emphasis Upon Service

The value of the indefiniteness of the assignment will also be appreciated when one stops to consider the multitude of fields of activity open to an energetic class depending upon the age and status of its members. We discouraged, however, the mere giving of money. We laid especial emphasis upon the doing of something by the class, as a whole, in order to secure their contribution. The reason for this was to form the habit of everyone participating in the plan, and everyone working toward a desired goal for the church.

It may be interesting to review some of the activities in which the classes participated to raise their funds. One class of boys gathered up paper, scrap

*Minister, Locust Street Methodist Episcopal Church, Wrightsville, Pennsylvania.

• THE CHURCH LAWYER •

Liability of Unincorporated Church Members

By Arthur L. H. Street

IN the recently decided case of Elliott vs. Greer Presbyterian Church, 186 S. E. 651, the South Carolina Supreme Court considered the liability of members of an unincorporated church for debts of the society. It was decided:

Under the statutes of South Carolina, which are constitutional, suit against such a society may be started by serving summons on an agent of the society. Service on the church treasurer is sufficient.

Judgment against the society may be enforced against the unexempt prop-

erty of any member or members of the society.

Liability of the members is joint and several. Each is liable for the society's entire debt, but may require the others to reimburse him for their respective shares of the debt.

In a suit by the receivers of a closed bank to which the defendant society was indebted on a note, the members did not have a right to combine the amount of their several deposits in the bank as a set-off against the note. The right of set-off accrued to each member on entry of judgment against him.

iron and junk for a year and turned in over fifteen dollars; a class of young girls held a bazaar and sold candy and fancy work which they had made; during the month of June the Men's Bible class gave a series of lawn parties and strawberry festivals in a half dozen or more localities throughout the city, going together in groups of two or three and making home-made ice-cream for the event. These men turned in over two hundred dollars to the church treasurer for the month of June alone! And so it went: throughout all the year and in all departments of the church school individuals were busy with this project, and that, and they were doing it for the church.

In all of this a "clearing committee" was established. Groups anticipating some form of activity were required to report the nature of the same, together with the dates, if any, to this committee as soon as possible. This prevented a duplication of endeavor and a conflict of date. Each class was asked to set a goal, and usually, the goal, which was frequently unexpectedly high, was exceeded.

From the previous exposition the manner in which the second cardinal factor was established will be quite clear with just a few words. This is the problem of changing the matter of securing funds from a distasteful task into an enjoyable one. The secret here

lies entirely in the motivating urge. That is always where the difference between an act's being work or play lies. And an element in every game is competitive excellence. What we did in my particular school was to play off one class against the other in relation to their per capita earning. We visualized the standing of the various groups by a graph chart. Everyone got a thrill out of the sense of achievement. It was no longer work, it was play—although as much energy was expended as in the old method where two or three or half dozen did it all; and in addition, everybody was in the game, from the primary department to the adult classes, and this made the game more interesting. It was now a game indeed, a game at which the entire church played; and it was a game that benefited not only the church, but the minds and hearts of the players because they had the satisfaction that comes from working toward a goal, and achieving it! It also created a church-consciousness because it was into this institution, called the church, that their hours of labor and dreams of success had gone.

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The Worried Wife

By J. W. G. Ward

From its inception, "Church Management" has sought to be of practical service. This department is intended to deal with the problems of the minister and his wife. Dr. Ward has had a wide experience of the difficulties which attend men in the active service of the church, and we invite you to submit your problems to him. When they are purely personal, he will reply directly. When the questions are of common interest, and may be of help to other men, he will discuss them in this page, without divulging the identity of the writers. This is part of the gratuitous service which this magazine is rendering to the ministry. Write to this office or to Oak Park, Illinois.

I WAS greatly impressed by a reply given to a harassed wife, which appeared in CHURCH MANAGEMENT some time ago. I was a bit surprised that you would discuss questions from the other side of the manse. But still more, that you could see the woman's angle, and give such a convincing answer. That makes me bold to lay my position before you. My husband is a splendid man in every way. He is hard-working, and has gone ahead steadily. He has a most attractive personality. And that is just the trouble. He is perfectly guileless and unsuspecting. So much so, that he has fallen victim to the wiles of my own sex, without knowing it. Let me put it plainly. What can be done to discourage women who smile so sweetly on him; make all kinds of excuses, which would deceive no one but a man, in order to call him up or come to see him; and who elbow each other aside to hold his hand? They go to his office with flowers—for me! They fuss over him, saying he looks tired and ill; yet he was never better. They fawn over him, telling him he is overworked, or that he is so wonderful—putting ideas into his head! And I look on until my blood boils. I feel sometimes I could . . . Still, that does not help. While he is generally discreet, and while he does not see through their flattery and adulation, he is often quite angry at the time they take up, and the ridiculous situations in which they sometimes place him. Another trying thing is that he is at everybody's call. He is so busy with outside engagements that our children seldom see him, except at supper, and our home life just isn't. Now I would not like him to think I had written to you. But if you could give us some advice, he would be sure to see it in CHURCH MANAGEMENT, for he always reads that page and talks about it after. That would not only

open the way for us to discuss the subject, but also might be a real help to some other worried woman. What is your reaction?"

WE are glad that, although you are a woman, the catholicity of the editor's policy does not deprive the mistress of the manse of a word of counsel where that can be of service. Let us assure you that your problem is neither as uncommon nor as serious as you may think. You have been perhaps, brooding over things too much, due, probably, to the fact that the minister's wife is so often left alone for long evenings, when the business man, for example, has time to devote to his family. We shall touch on that later. But to the matter in hand.

In every church there are certain well-meaning, yet irritating women, who sometimes cause embarrassment of this kind. St. Paul refers to "silly women" who evidently were found in the early church. The condition of their successors can be understood. There are so many lonely lives, so many starved hearts at the present time, that it is no wonder that they come to the church for sympathy and understanding, a kind word, and the warmth of Christian fellowship. And these are usually found, in the fullest degree, in the spiritual leader. He embodies the truth for which he stands. He personifies the Christian graces. He is, therefore, the one to whom such people naturally gravitate. They feel, quite mistakenly of course, that he has little to do except to be the recipient of their confidences, and prove the source from which a constant stream of sympathy may be expected. He is consequently a fair mark for the fair sex.

The bestowal of congratulatory words and adulation is a necessary corollary. In many cases it is due to sheer grati-



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tude. In others, it is a desire for notice on the part of some who feel that life has ignored or passed them by. There is something in such contacts which flatter the ego on both sides. That is why, to be perfectly candid, they are not wholly unagreeable to the average man. He likes to feel that he has awakened confidence and regard. He is gratified that his comfort or attempts to understand and help have been effective. And, being human, he is not averse to appreciation. The esteem and affection in which he is held by this section of his people foster his sense of well-being, and show that his efforts have met with some success.

On the other hand, as any sane person can see, there is danger in all this. We are not thinking of a moral lapse, although alas! such attentions have sometimes been a predisposing cause. But in this case, there is a chance that mere regard may lead innocently to infatuation on the part of some unhealthy mind, with the inevitable embarrassment, misunderstanding, and pain, which must result. Apart from that, the minister's influence is weakened thereby. The hypercritical, noticing this kind of thing, will have good grounds for dissatisfaction, and their views may in turn give rise to gossip and small-talk, which cannot fail to be injurious. Then, even those who are too sensible to take a serious view of the situation, cannot but deplore the fact that their minister is lacking in judgment, tact, and a sense of the fitness of things. They resent what appears to be the ill-advised attention shown by him to such people, and, in some cases, their interest and support will be affected, if not alienated altogether.

What is the remedy? It lies with the man himself. First of all, he must be made to face the situation. Through the exercise of his own common sense as to what is necessary and permissible; or, failing that, then through the timely word of some friend who can speak frankly or even brutally to him about the position. The latter ought not to be necessary. Admittedly, the true pastor must give all due help to troubled and harassed people. He must be willing to receive confidences, and must be prepared for any response which may be aroused through gratitude or genuine regard. But he must know that blatant flattery is repugnant to any self-respecting man. When some fond female tells him after the sermon, "You were just wonderful!" he knows that is incontrovertible evidence that he has failed. He was not ordained to impress people with his genius, but with the greatness of Christ. Therefore, the fulsome compliment, the lingering hand-



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clasp, the honeyed words and the manifestly adoring glances, must be firmly discouraged and shunned like the devil. Agreed, the minister cannot afford to offend people if that can be obviated. But neither can he afford to degrade his sacred office or forfeit the respect of decent people by pandering to the gushing adoration of those whose motives are far better than their judgment. For his own sake, but still more for the sake of his work, he must be above any suspicion of encouraging or welcoming such attentions.

In that, as Shakespeare says, "the patient must minister to himself." Yet that does not debar the minister's wife, or some reliable friend if her efforts are in vain, from telling the good man plainly and forcefully where he is palpably making a fool of himself. Plausible and loquacious people can be listened to, and the interview speedily ended. The lavish compliment can be side-tracked. The misplaced devotion can be sublimated. He knows that—or he must be shown it. And then this

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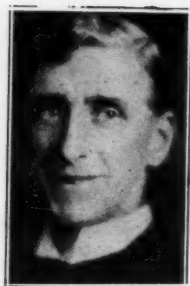
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Dr. Ward

kind of thing, horrible enough, will rapidly die of inanition. Perhaps there will be one or two withdrawals from the membership, but that may be unavoidable, and yet also a ground for thankfulness.

If a man is so far lost to a sense of decency and ordinary judgment that he can welcome the sort of thing we are discussing, if he encourages the doting and adoring follower, if he allows the tag, "a great ladies man," to be tied on to him, then, while we would not be uncharitable enough to say that he is unfit for the ministry, we can, nevertheless, say that his work will rapidly become less influential for good. And his days of usefulness are sadly numbered.

Now for the second part of your protest. It is, unfortunately, only too true that the minister is at the beck and call of many people. His commendable desire to be of service to them, and his devotion to his divine calling, may interfere gravely with his home life. He is often so solicitous about the good of the young people, for instance, that his own children are neglected. And his evening engagements perforce play havoc with his home life. While he ought to try to regulate his work so that he has some time to spend with his family, while he should not be so eager to aid community and other good causes that he is out every night in the week, it is part of the price which the minister's wife must pay. In that she is like the wife of the medical man. But it is only fair that, when he does his wooing, the young cleric should point that out to his prospective bride. Then she would not come to earth with such a jolt in after years.

Still if she recognizes the facts, she will accept the conditions of her life, patiently and loyally. She must be, in some ways, both mother and father to her children. She must give that extra devotion which the exigencies of the situation demand. But in addition, she may have to mother a sometimes refractory and trying husband, soothing his ruffled feathers, soothing his aggrieved feelings, and generally giving him back that zest and interest in his work which he will occasionally lack. Remember, as we have often said, the lady of the manse often has more to do

with the failure or success of the man in the pulpit than the world will ever know. That means she must—God bless her—be a super-woman. But as our experience proves, there are many fine women of just that type. They know that their interests, putting it on the lowest plane, are bound up with the man and his work; on the highest, that they can further the divine cause. They, therefore, do their utmost to run the house, train the children, and, at the same time, give the man that loving, wifely care, sympathy, and encouragement, which alone can fit him for the worthiest striving in pursuit of his God-given task.

We believe that your husband has enough common sense, in reading what we have said, to discern that we have been holding up a mirror, in which he may possibly see a reflection of himself. If, however, our hope is ill-founded, then without allowing any trace of jealousy or the pained expression of a wronged wife to appear, just have a quiet talk with him. Tell him what you have noticed, what people are saying, what impression is being created, how his work is suffering. And, unless we are dealing with a hopeless case of congenital asininity, our prophecy is that the worthy fellow will see your point, and will go silently to his study, not only mentally kicking himself, and resolving that there shall be no more nonsense, but also seeing the truth of the old saying, "What fools these mortals be!"

INSURANCE FOUNDER DIES

Walter Page Hobart, prominent Presbyterian layman and founder of the Ministers Life and Casualty Union, died at his home in Minneapolis, Minnesota, Wednesday, October 6. He was 87 years old.

Born in Peru, Vermont, in 1850, Mr. Mr. Hobart moved west while still a young man and was ordained an elder in the Presbyterian church at Dixon, Illinois, in 1883. He kept an active connection with his church while in Oshkosh, Wisconsin, and, moving to Minneapolis in 1898, he took his place on the session of Bethlehem Presbyterian church where he served until his death.

Although he organized two commercial insurance companies, the American Mutual Accident Association and the Surety Fund Life Company, he planned for years to start a company for clergymen only. This he did in 1900 when he incorporated the Ministers Casualty Company. He disposed of his other interests and served as secretary and executive head of this company until his retirement in 1920. When the company added life insurance contracts to its program, the name was changed to the Ministers Life and Casualty Company. A son, Mell W. Hobart, succeeded his father as head of the company which has grown to be the largest organization of clergymen in the world.



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Christian Doctrine

The Validity of Religious Experience, by Albert C. Knudson. The Abingdon Press. 237 pages. \$2.00.

To help clarify thought in regard to the meaning of religious experience and the basis of its validity is the task Dean Knudson has set for himself in this brilliant series of essays. "Since the beginning of the Evangelical Revival two centuries ago," the author says in his preface, "religious experience has been a subject of increasing interest. Out of this interest has grown a new emphasis in theology. The apologetic of the Church has become empirical. Experience has become the chief test of religious as well as scientific truth."

Thus right at the start of it, Dr. Knudson places his finger upon the point most exercising the imagination of so many Protestant ministers, namely, How can I demonstrate that the Christian religion really works? The attacks of behaviorism and scientific psychology, and the diatribes of many historical sociologists, supported by a material-centered culture, have thrown a heap of doubts around this central question of the validity of religious experience.

It is true, as Dr. Knudson says, that the apologetic of the Church has become largely empirical. Ministers and Christian workers are perhaps chiefly concerned over what religion can do for people with regard to conduct and the practical affairs of life. In arguments with skeptics, Christian apologists will inevitably answer objections made against the whole business of religion, by pointing out that religion is just as valid for experience as is science or philosophy or any other department of life.

But it is just here that the controversy is most apt to become confused, because the real meaning of both experience and validity is extremely difficult to comprehend. Too often at this point also the defenders of religion lose coherence and wander about in a labyrinth of notions of which they themselves are not at all clear, with the frequent consequence that some disgruntled layman will write off to a popular magazine, asserting that the Protestant churches have nothing to offer people today, because their ministers can't state the faith in terms which persons of ordinary intelligence can understand.

It is for the clarification of these vital points that Dr. Knudson has written this book. It is, like his other works, very carefully and thoughtfully done. Although it is quite readable, the book is of the type which will profit the most by frequent re-reading, since the nature of the material is of a kind not readily absorbed. W. W. R.

The Forgiveness of Sins, by E. B. Redlich. Charles Scribner's Sons. 340 pages. \$4.50.

The author of this volume is Canon Theologian at Leicester, England. He has already published several books which have given him high distinction

in the fields of Old Testament, New Testament, and Church History. His *St. Paul and His Companions* on the one hand and his *The Church Catechism: Its History and Meaning* on the other show his varied interests in religious writing and study.

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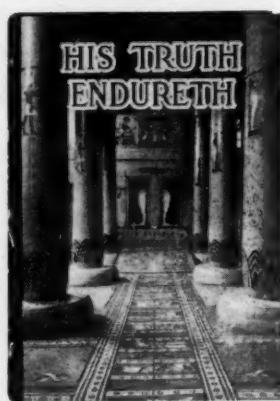
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This book is an essay not on the forgiveness of sin but on the forgiveness of sins—on that petition in the Lord's Prayer which lays down a condition of divine forgiveness that to gain forgiveness from God it is essential that a man must first forgive his fellowmen. The book is also a plea that in all our teaching on repentance, fuller instruction should be given on the meaning of forgiveness and in particular of "forgiveness." The author treats his subject both historically and doctrinally. In the first three chapters he gives the reader an introduction to the teaching of Jesus on the subject. These chapters aim to show that the failure to grasp the truth that God is Father, not of the privileged nation only but of all men, was the primary reason why it was impossible for a Jew to realize the intimate connection between divine forgiveness and human forgiveness.

In the eight chapters which follow the author traces the interpretations made on this subject from the Inter-testamental period through the time of Cyprian. The majority of these chapters are concerned with the study of Jesus' view on the subject. At the end of this first section of eleven chapters the author has added an appendix entitled "The Teaching of the Church of England."

The last four chapters of the book which forms the second part is entitled "A Rationale of Forgiveness." Its purpose is to show the differences between forgiveness and repentance and supports the primary position given to forgiveness.

This study has an excellent index to subjects as well as an index to references made to the Bible. There is also a list of modern authors quoted in the book. This is a thorough study made with a scholarly mind having a full Christian faith. W. L. L.

The Faith We Live By, by Earl L. Douglass. Cokesbury Press. 190 pages. \$1.50.

The author is a graduate of Union Seminary, a Presbyterian minister for twenty years and now pastor of a Philadelphia church. In a dozen chapters he has given us a simple and straightforward exposition of the Apostles' Creed from the point of view of traditional Christianity. The first two chapters are about the Creed and the next

few on it. Phrase by phrase he expounds the famous statement, reasserting for our period portions of the Christian Gospel in danger of being forgotten by the present generation. The exposition is all the more valuable because the author was trained in a liberal interpretation and has worked himself through to a more conservative interpretation. Occasional footnotes give evidence of a thorough preparation for his task. The book is a very thorough manual on the Creed, free from obscurities and confusions. It will prove invaluable for any minister preparing a series of sermons on doctrine and for any layman who desires to read a clear exposition of Christianity's central statement. F. F.

Christian Faith and the Science of Today, by J. H. Morrison. Cokesbury Press. 225 pages. \$2.00.

The author is described as "one of the outstanding Christian scholars of Great Britain" and the best proof of his scholarship is that he was invited to deliver the Cunningham Lectures in New College, Edinburgh. This book contains the lectures. The author's thesis is that a number of scientific postulates commonly accepted within the last two or three generations and challenging the traditional Christian theology at several central points have had a question mark placed against them by the most recent scientific research. Perhaps the older theological conceptions, notably that of the Fall of Man, were nearer the truth. This thesis is developed under seven divisions:

Beyond the Microscope, Beyond the Telescope, Science and Mystery, Nature and Supernature, Evolution, The Ascent and Fall of Man, The Faith of Scientist and Christian.

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The Church

Church and State in the Modern World, by Henry Pitney Van Dusen, Robert Lowry Calhoun, Joseph Perkins Chamberlain, Henry Sloane Coffin and Samuel McRea Cavert. Harper & Brothers. 231 pages. \$2.00.

Five discussions of different aspects of the extremely vital problem of the relationship between Church and State are contained in this volume, which consists of the Rauschenbusch lectures for 1937, and the subject matter, of course, anticipated the theme of the Oxford conference held this summer.

The writers of the book are all distinguished men, although their principal fields of interest have hitherto largely been elsewhere than in the area of study comprehended in the subject of the book.

Fundamentally, the question of the relationship between Church and State, belongs to the field of Church History. The clue to the understanding of the serious problem of adjustment can only be found through a sympathetic and thorough comprehension of what has been the experience of the Church in the past. Therefore, by far the most important chapter of the book is the one by Dr. Van Dusen dealing with Church and State Through Christian History. And at the outset Dr. Van Dusen gives us the fundamental, unalterable fact, that, "At almost every major turning point of the Church's external history, the decision of the Civil Power has influenced if not dictated the outcome. Three illustrations will suffice. The State sealed the fate of the Church's founder. The State directed the formulation of its official dogma. The State empowered its most important division."

The complete candor of Dr. Van Dusen's chapter also is to be found in the other chapters devoted to Church, State, and Human Devotions; the Mutual Obligations of Church and State; Church, State and Community in Education; and Points of Tension Between Church and State in America Today. At the conclusion of the book is a panel discussion by the authors on a number of important subjects, such as, What is the Church? The Church and Political

Activity, The Right of Conscientious Objection, etc.

In spite of the fact that the volume of reports from the Oxford Conference, recently concluded, will perhaps compete in interest with this book, there has really been nothing said at Oxford which supersedes or displaces the fundamental material in this work, which is a splendid survey of the most vital issue of the hour.

W. W. R.

The Beloved Community, by Roger Lloyd. Nisbet and Company. England. 183 pages.

The author of this volume, who is Canon of Winchester, asks several important questions which are being answered in several parts of our world today in different manners. How is a man's need to "express himself" in freedom to be squared with the community's need to maintain itself, which it can do only by limiting his freedom? What is the right relationship between the individual and the State? Where does Christianity come into the picture?

The author's arguments may be expressed in these two propositions. In the first place the tension between individual and community is necessary and must be maintained. The solution is not to break the tension, but to find its creative level. His second proposition is that this can be done if the community and the individual are equal in status, and this equality can only exist if and when they are both interpreted in accordance with the Christian doctrine of immortality. The first challenging sentence, "It is rapidly becoming fashionable to believe that although man may have been born free, it is better for himself, as well as for others, that he should be everywhere in chains," gives the key to the style of the whole book, which is certainly far removed from the arid abstractions of the purely academic writer.

The timeliness of the subject appeals to the reviewer. One of the greatest crises in history faces Christendom in several of our so-called civilized nations of the world. To use the words of the author this conflict "between the City of God and the City of Man is one of the constant themes of history, and in

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no generation has it ceased to play a profoundly influential part." Perhaps the most interesting and forceful chapter in the study is entitled "Short Cuts to Blessedness." Here Christianity is applied to concrete situations of today. W. L. L.

War and Peace

Swords or Plowshares? by Earl Cranston. The Abingdon Press. 256 pages. \$2.00.

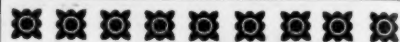
These unconventional chapters on the history of peace are the outcome of more than twenty years' interest in the subject. The author of this book, who is chairman of the department of history and political science at the University of Redlands, is well qualified to discuss this subject, for he writes not only as an ordained minister but also as a social scientist giving us a religious as well as secular interpretation. He is a graduate of Dartmouth, Drew Theological Seminary, Columbia and Harvard Universities. He served as missionary in China for six years where he studied the problems of peace of the Orient. During the World War, he served in Italy. This book, therefore, approaches the subject of peace through a combination of religious and historical perspectives.

The book assumes that a defeatist point of view toward world peace is unnecessary and harmful. While most of the details of the study are familiar to experts, the author has sought to bring these facts and attitudes together through an original interpretation and to make them more easily available for the general public. The work is not propaganda nor a mere appeal to sentiment or emotions. The author believes that the extremely nationalistic and isolationist viewpoints seem less moral and less suited to the needs of the time than do two positions which have made a strong appeal to the present generation—that of reliance upon the collective system of international co-operation for the maintenance of peace, ultimately perhaps through an international police force, and that of an individual's conscientious refusal, upon religious and ethical grounds, to give support to the war system. The author definitely believes that the more fully mankind may attain unity, the more completely will it find peace. Here is a volume which examines history and religion for a truer American policy and for wiser individual action.—W. L. L.

Great Sermons On World Peace, edited by J. Gilchrist Lawson. 200 pages. \$2.00. Round Table Press.

The subject of world peace is becoming a part of the Christian Gospel. During the first three centuries of Christian history it was a part of the Gospel but since the fourth century it has been forgotten.

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Such a selection, however, would not be easy for Dr. Fosdick's *This Peace Business*, or Rabbi Mann's *Tell the Truth About War*, are far above the average which are preached on the subject of peace.

This volume is unlike most collections of sermons for there is an appendix in which the editor has given nineteen pages of quotations on the subject of peace. He has also listed the peace organizations, their officers and their addresses. For sheer inspiration in preparing for this year of momentous decision, in which the church and its leaders will be called on to help maintain world peace, this volume is invaluable. It is, indeed, a very necessary book, appearing at the psychological moment of greatest need, while peace on earth hangs dangerously in the balance.—W. L. L.

Jesus Christ

Christ and Prayer, by C. F. Andrews. Harper and Brothers. 160 pages. \$1.60.

This little volume is devotional material of a high order. It deals with Christ as the supreme teacher of the art of prayer. The subject material is gathered around an interpretation of the Lord's Prayer, Jesus' prayer in the seventeenth chapter of St. John's Gospel, together with several chapter headings such as "Perseverance in Prayer," "United Prayer" and "He Gave Thanks." Appended to the vol-

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Charles Scribner's Sons

ume are some notes of the practice of prayer and the devotional reading of the Bible which were used by the author as the basis for a series of University Lectures in Cambridge, England, in the Lent Term, 1936.

One has the feeling as he reads this book that he is looking into the heart of the author and seeing there that rare spiritual life which is never bigotted, but open-minded, and at the same time reverent in the highest degree. The world needs more men who through the discipline of silence and methodical study of the Bible and the practice of prayer have really learned how to pray.—H. W. H.

The Man That Changed the World, by Frederick B. Fisher. Cokesbury Press. 208 pages. Price \$2.00.

In the introduction to this volume the author states that the purpose of the book is to present the personality, message, and achievements of Christ. One feels, however, that more attention is given to the cultural and spiritual backgrounds of Jesus and to the subsequent development of Christianity, than to a portrayal of the Master himself.

Dr. Fisher maintains that Jesus was the product of a complex background, that he "had at his finger tips the literature and philosophy of the Orient," and that it is erroneous to regard the

Fonder of Christianity as solely the product of Judaism. In the opening chapter of the book, *The Ages That Yearned for Him*, Jesus is presented as the fulfillment of the universal aspirations of mankind and of the longing of the human soul for an incarnation of God. The Land That Cradled Him, The Church That Nurtured Him, and The Messengers That Lived for Him, are chapters which deal in popular style with the Holy Land of the First Century, the history of the Christian Church, and some of the outstanding heroes of the faith. Particular attention is given to the missionary movement. In the chapter entitled *The World That is Being Made By Him*, the author discusses some of the problems of Christianity in our modern world. The writer's analysis of what he calls "the disturbing leaven of the ideals of Jesus" is discerning, and contains some helpful and suggestive sermon material. The book concludes with an excellent brief discussion of finding one's self through a religious experience that is both social and personal. As Dr. Fisher puts it, "There must be always the two tides, flowing and ebbing: (1) out of self, into work for the world; (2) into self, detached from the world, identified with God."

The Mellow Fruits of Experience, by L. M. Zimmerman. United Lutheran Publication House. 63 pages. \$1.00.

I should like to make this a review of the man as well as his book. Dr. Zimmerman is a Lutheran minister. For thirty-eight years he served Christ Lutheran Church, Baltimore. Then he retired to become a pastor-at-large to a large parish of friends which will number many thousands. The reviewer belongs in that parish. Dr. Zimmerman believes in God and he believes in his fellow men. He believes that it is the task of the minister to bring men to God. This volume is filled with personal experiences in which he related many touching little incidents in which he played a part. These incidents are many and varied. At one time he is helping a drunken man from the street car to his home. At another time he watches the children playing in the park. Next he is speaking to a family in bereavement. And so it goes. It is a friendly little book which will restore confidence in the Christian philosophies.

I might add that Dr. Zimmerman is a bachelor. Perhaps the parenthood which might have been lavished on his own children has been directed into the lives of these of whom he relates.

W. H. L.

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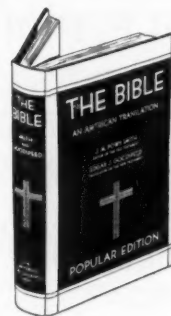
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Should You Call with Your Husband?

*By Marion Smith Potter**

In the many communications from ministers' wives this seems to be an unsolved problem. Mrs. Potter believes it inadvisable. Other writers have insisted that it is proper and helpful. Perhaps you have some ideas on both subjects.

EIGHT years ago I started as a parsonage bride and as one whose only contact with that life had been through friendship and church affiliations. I was, however, fortunate in the fact that my newly acquired husband had lived some twenty-five years in parsonages. But it was neither my inexperience stumbling upon chance wisdom nor his personal observations that brought two rules for the "minister's wife" which have been of untold value. Instead, it was the words of a well-loved professor at theological seminary.

"Never," he said in one of his classes, "take your wife along when you do your calling." We decided before we were married to make that one of our principles. I well remember how with fear and trembling, I upheld that idea in a meeting of a newly organized ministers' wives' association when I, a novice, had but one supporter.

One member, to use her own words, said we were to consider ourselves "missionaries of the Lord" and should by all means accompany our husbands nor should we wait for others to call on us. My ally and I argued that the minister's wife should observe in most cases the same social customs as another.

Don't for a minute think our idea vetoed all calling by the minister's wife. In most communities, the ladies of the congregation do call on the minister's wife however lax they may be about other calling. These calls are always returned promptly (until our first baby arrived) and unaccompanied. And, no matter how informal a town, it has seemed wise to be well supplied with cards and to use them freely. People enjoy knowing you made the effort and won't label you "snooty."

We have few exceptions to our rule—calls on mothers with new babies, calls to offer congratulations or good wishes, or calls by particular request. Of course, once we're well acquainted, we often drop in together somewhere for a visit.

*Mrs. Potter's husband is the pastor of the Methodist Church, Clayton, North Carolina.

But the wife accompanying on a pastoral call often hinders the minister. A member may not have as good faith in the pastor's wife's ability to keep a secret as her husband does; or it becomes harder to talk confidentially with a third present. Often women will talk differently to a woman alone and many times things are discovered which will help the pastor husband to understand problems confronting him. We've never been sorry we stuck to this principle, nor to another falling from the lips of that same professor.

The second was never to hold important offices in church societies or undertake too many of the tasks which will be offered you. Your husband is there to work for the church and it is one of the biggest jobs his wife can have to keep his home as it should be. Besides, if the minister's wife holds all the offices, teaches Sunday School classes, leads missionary groups, plays the organ, and so on, who will be ready to carry on when she moves to another field? Local talent must be trained, unused talent (especially musical) becomes jealous, undiscovered talent means one less worker for the Kingdom. Anyway, if things got tangled as they do even in Christian churches, the minister would be torn between his duty to his wife and that to his church.

Adherence to these two simple rules may cause surprise, at first, in some places, but I doubt if you find they cause complaint.

TEXAS CHURCH CLEARS INDEBTEDNESS

Garrett Memorial Church of Paris, Texas, with Reverend E. Lee Stanford, pastor, has recently unveiled a bronze tablet holding names of friends whose gifts have cleared indebtedness and provided maintenance for buildings.

The tablet, designed and made by United States Bronze Sign Co. of New York, is a dignified ecclesiastical design with a cross at the top. The columns beneath the main inscription, individual nameplates are added. A total of 90 attachable nameplates were planned so that fitting notice can be taken to acknowledge further donations which the tablet is encouraging.

Additional Book Reviews

Church Music in History and Practice. By Winfred Douglas. Charles Scribner Sons. 311 pages. \$3.00.

The Rise and Growth of English Hymnody. By Harvey B. Marks. Fleming H. Revell Company. 288 pages. \$1.50.

Practical Hymn Studies. By Edmund S. Lorenz. Fleming H. Revell Company. 189 pages. \$1.50.

Here are three valuable books dealing with hymns and their place in worship. The first one listed *Church Music in History and Practice* consists of the Hale lectures for 1935 before the Seabury-Western Theological Seminary of Evanston, Illinois. The author is the Canon of the Episcopal Diocese of Denver. The book presents a scholarly and thorough study of church music from the days of the Jewish Church, through the early ages of Christendom, and gives some space to the influence of the reformation movements. It is strictly, however, a book written for Episcopalians and recognizes few of the contributions of modern hymnody to the church. It is regrettable that the modern social movement is not given some recognition in this splendid volume. I believe, however, that the book is a valuable reference volume for all students of Christendom worship.

The second book is *The Rise of English Hymnody*. The author is a priest of the Episcopal Church, but he starts his study about where the earlier author leaves off. Little attention is given to the historic origin of Christian worship, but instead, he lists the hymns and authors by centuries, trying to weave them into a complete picture. Considerable space is given to twentieth century hymns. Names such as John Haynes Holmes, William Piereson Merrill, Milton Littlefield, Russell Bowie and others have recognition here. These are not mentioned in the earlier book. As a guide to worship, however, this volume is less useful than the former.

Practical Hymn Studies is just what the name implies. The author gives brief stories of the origin of some sixty-nine hymns. Where there is romance in connection with them, this is woven into the story. The idea of the book is to give clergymen material which will be useful in building services, using as the themes of the services, the old hymns. The smaller and less expensive volume will meet the needs of many ministers who are seeking material along this line.

W. H. L.

The New Church Hymnal. Edited by H. Augustine Smith. D. Appleton-Century Company. Individual copies \$1.65; 12 to 15 copies, \$1.30 per copy; fifty copies or more \$1.10 per copy.

Assisted by Howard Chandler Robbins, James Dalton Morrison and Edward Shippen Barnes, Dr. Smith has produced a book which is worthy of notice and consideration. Frankly, it is edited to produce a volume which will appeal to the new religious culture of America, and make fewer concessions to the emotionalism of the Evan-

gelistic era than any book the reviewer knows. It is not a book you will want to use if your people prefer the old evangelistic hymns. But if you should wish to express in and through your worship the spirit of a changing social age it will interest you.

The editors announce that the book has a hundred new hymns. I counted sixty which I do not believe have before appeared on this side of the Atlantic. Another feature is that of the antiphonal hymns to be sung by the choir and congregation, or by the congregation divided. All of these are not new. Some of them are old hymns

which have been revived. Some well known hymns appear with more singable tunes. The worship services prepared by James Dalton Morrison sustain the same high standard as the hymns. Altogether there are 527 hymns and chants, 72 pages of worship material and complete indices of tunes, authors and classifications.

W. H. L.

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Effective Beliefs

A Sermon by Talmage C. Johnson*

Lord, I believe; help thou mine unbelief. Mark 9:24.

SOMETIME ago I read a book by one of our very brilliant, but very orthodox, preachers in which he described various Old Testament and New Testament miracles. After each one he wrote in italics my text, "Lord, I believe." He asserted his belief in the floating of an axe, the swallowing of Jonah by a great fish, and so on through the list, each time exclaiming, "Lord, I believe!" Quite apart from my wondering as to whether this was to be reckoned as great faith or as mere credulity, I found myself answering each exclamation with the interrogation, "Well, what of it?"

The world today needs more than orthodox Christian beliefs. It calls for orthodox Christian deeds. It cannot be moved by a recital of orthodox creeds, but it can be tremendously influenced by the orthodox virtues of Christianity: justice, mercy, purity, honesty, self-sacrifice, patience, humility, kindness, love. Faith without works is still dead!

But it would not be well for us to minimize the importance of what a person believes. Some beliefs do not matter; others matter greatly. Those that do not matter are those that are not now needed for the motivation of conduct. In the Fifteenth Century what Christopher Columbus believed about the shape of the earth mattered greatly, for upon that belief he was willing to stake his life. And his belief, translated into action, changed the whole course of human history. But the belief today of a man named Voliva that the earth is flat doesn't matter. Why? Because it is not going to affect the activities of even Voliva himself. Still there are beliefs that matter today—some of them old beliefs, some of them quite new. They are the beliefs upon which you and I must predicate our lives. Let us examine some of them.

I believe in the reality of the God of Jesus Christ, a tender compassionate God suffering in the suffering of human beings. A real belief in God can never be unimportant, can never fail to affect one's adjustment to the universe in which he lives. The kind of God in which one believes is still more important. No man believes in

God without worshipping Him; and both consciously and unconsciously men strive to be like the God they worship. That is the true meaning of worship.

It is not always easy to believe in the God of Jesus. The stress and strain of circumstances, the pain and the suffering of birth, life and death, the disappointments and the failures incidental to effort, all combine to shake one's faith in His reality. Even Jesus himself on the cross cried out, "My God, my God, why hast thou forsaken me?" And many a follower of Jesus has felt now and then a devastating doubt of God, but like his Master has not been content until he could say, "Into thy hands I commend my spirit."

Amidst all the doubt, even in the darkness of life's Calvaries, you and I may know because of our own past experiences that the God of Jesus is at the core of the universe. And because we believe He is there, we build our lives upon Him, exclaiming when fear assails us, "Lord, I believe; help thou mine unbelief."

I believe in the essential honesty and decency of men. That belief also matters. Because of it I relate myself to other men differently from what I would if I considered all men liars and scoundrels. The person who distrusts human nature must distrust himself, and can find in his distrust of others and of self no basis for social relationships. That is why suspicion is a dangerous thing. It undermines the very foundation of human relationships. It destroys business, breaks up homes, breeds crime, and produces international conflicts. On the other hand faith in other men leads to faith in self. It is the basis for all enduring human institutions and for all worthwhile social value.

True we often have experiences that create for us doubt as to the honor of our fellow human beings. Only the other day the life of a friend of mine crumbled and collapsed before my eyes. He who had been respected, honored, and trusted stood revealed as a thief. During the recent depression years many men have been thus stripped of reputation. And there have been those who have too quickly concluded that because some men have not been what they seemed to be, all men are false, hypocritical, and dishonest.

You and I cannot believe that. We know, know intimately, know beyond

*Pastor, First Baptist Church, Kinston, North Carolina.

FOR THE INFORMATION OF YOUR PASTOR

1. How often do you remain at church for the morning and evening worship and preaching services? -----
2. When you DO NOT ATTEND the morning worship and preaching service at the church, **Where do you go?** and **What do you do?** between the time you get out of Sunday school and Sunday dinner? -----
3. When you DO NOT ATTEND the evening worship and preaching service at the church, **Where do you go?** and **What do you do?** between the time you get out of Young Peoples' Meeting and bedtime? -----
4. Do you attend Prayer Meeting regularly? -----
5. WHY are you not willing to attend ALL the worship and services of your church more regularly? -----
6. Please indicate by check mark which of the following you are doing as a means of personal spiritual development?
 (1) Daily Bible reading----- (2) Daily prayer-----
 (3) Reading periodicals of your church---- (4) Cultural books-----
7. Are you giving of your means regularly and systematically to the support of the worship and ministry of your church, other than through the Sunday school and Young People's Meeting? -----
8. Do you feel that your spiritual life is being cultivated as the Lord would have it, with your present manner of life and worship? -----
9. Having checked these things in your life, are there any changes which you feel the Lord would have you make in habits or attitudes? -----
10. Fill out with pencil, please.

Name -----
 Member of Church?----- Address-----
 (Use back of sheet if necessary)

RELIGIOUS HABITS OF SUNDAY SCHOOL ATTENDANTS

This questionnaire was distributed through the church schools of the First United Brethren Church and First Baptist Church, Elkins, West Virginia.

the shadow of doubt, men who can be trusted. For every man proved lacking in decency and common honesty during this period of economic stress, we can name a dozen who in spite of personal losses have clung to honor and principle. And when we are betrayed by one we have trusted, because of others who have measured up to our faith in them we can still believe in the essential decency and honesty of our kind. Yea, "Lord, I believe (in men); help thou mine unbelief."

I believe, further, in the purity and chastity of womanhood. Because some women have slipped from the path of virtue, because the modern freedom of women has made them perhaps less mindful of appearances, because false modesty in dress, conversation, and custom has been quite generally laid aside by women, many have concluded that the purity and chastity formerly cherished has now also been discarded. I hear it, and probably you hear it,

said sometimes that the modern girl has lowered her moral standards and that feminine chastity is now as rare as the dodo. That some modern girls are as sex-mad as some modern boys is certainly true. But the man who ventures to believe that all women have their price is not only slandering the womanhood of today, but is also destroying his own capacity for the most sacred of all human relationships.

It may unfortunately be true that in breaking down the iniquitous "double standard" of a former generation, we have lowered woman's standard to man's standard instead of raising man's standard to that of woman. But I know and you know many a woman today who values her virtue above her life. And so though we see far too much of tragic moral laxness among the women of today, we can still have faith in womanhood. Yea, "Lord, I believe; help thou mine unbelief."

(Turn to next page)

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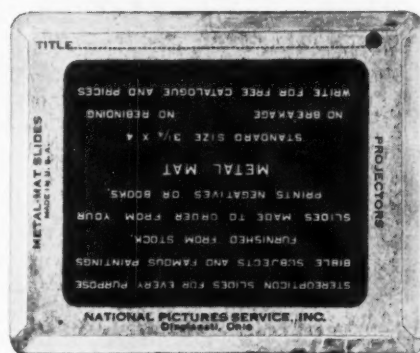
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Asking Questions

By John K. Lynn*

THREE years ago I started an innovation by submitting a questionnaire to the members of our congregation. I prepared eleven questions which seemed to cover the field rather thoroughly. They were mimeographed and presented to the congregation with a suggestion that they be filled in and returned not later than a given date. I urged them to feel perfectly free to make any criticisms or suggestions which might be helpful in the future service of our church. This was a rather dangerous thing to do and one which no sensitive person should attempt. One must be prepared for constructive and destructive criticisms, for foolish and sensible ideas, for practical and impractical suggestions, and for justified and unjustified comments. I may say however that the replies have been considerate and thoughtful.

I present the questions and some of the answers which were received:

1. I like these features in the Order of Worship. Perhaps it might be well to outline our Order of Worship: Prelude, Doxology, Invocation, Lord's Prayer, Psalter Selection, Gloria, Hymn, Creed, Scripture and Music, Prayer and Response, Hymn, Offertory, Anthem, Children's Sermon, Hymn, Sermon and Prayer, Hymn, Benediction, Silent Prayer, and Postlude. Those who responded liked the Children's Sermons, the Offertory pro-

*Minister, Bridesburg Presbyterian Church, Philadelphia, Pennsylvania.

And, finally, I believe in Jesus Christ, the risen Lord. Not a dead Christ, but a living, present Christ. And what a difference that belief makes in life! It enables me to have fellowship with Him, fresh experience of Him every day. Only such fresh daily experience of Him can produce an orthodox Christianity, orthodox as to the Christ-like way of living. Agnosticism or skepticism as to the details of the physical life and ministry of Jesus nineteen centuries ago may matter little. But agnosticism or skepticism as to the presence of Christ in the world today matters more than anything else. Belief or lack of belief in His presence now determines the whole pattern of our lives. This is what Roy L. Smith means when he says:

cedure, the Call to Worship, Special Organ Music, and Silence at the close.

2. I do not like these features in the Order of Worship. Long Offertories, too many Hymns, Mentioning names for whom flowers were furnished and offering prayer at the close of this announcement.

3. I would like to sing these hymns: "Jesus Calls Us," "Happy Day," "Jesus, Lover of My Soul," "Nearer, My God, to Thee," "Tell Me the Old, Old Story," and other old, familiar hymns.

4. I like (do not like) the featured hymns: (this is a hymn which has been selected and I tell the story of the author or the circumstances surrounding the hymn in a five-minute talk). Comment over three years has been almost equally divided.

5. Preach it again! "The Holy Spirit," "Our Use of Leisure," "Stewardship," "Ruth," "D. L. Moody," Window Sermons, Book Sermons, any one preached in last six months.

6. I would appreciate a sermon on this theme: "Faith," "The Trinity," "John 3:16," "Sabbath," "We Choose Christ," "Evolution," "How Would We Receive Jesus Today?" "Can Others See Jesus in Me?" "I Would Be Christian." "The Golden Rule," "The Christian Life," "Prayer," "Heaven," "Moral Living," "The Lord Is My Shepherd," "Brotherly Love," "Be Like Jesus," "All Things Through Christ," "Church Co-operation," "On Losing One's Faith."

"A belief about Jesus may be interesting but it is not redemptive. The possession of the same life-spirit He had is our only hope of redemption, either personal or social."†

Belief in the presence of Jesus, based upon the experience of the presence, does redeem.

Nor is this belief always an easy one to cling to.

"There are days so dark that I seek in vain
For the face of my Friend Divine;
But tho' darkness hide,
He is there to guide
By the touch of His hand on mine."

"Lord, I believe; help thou mine unbelief."

†Roy L. Smith, "Barbed Arrows." Richard R. Smith, Inc., New York.

7. May I suggest the following text for sermons: Acts 9:6, "What Wilt Thou Have Me to Do?"; Matthews 5:6, "They That Hunger and Thirst After Righteousness"; Matthews 7:12, "The Golden Rule"; Luke 5:4, "Launch Out Into the Deep"; Romans 12:1-2, "Your Reasonable Service."

8. Service ideas from other churches: Have people sit in the center of the church and toward the front; have choir sing a verse after the benediction; occasional teaching of the lesson from the platform in Sunday School; have home-made cardboard announcement board for flower givers and memorials; have choir sing coming down for the Communion.

9. Let us have (fewer, more) hymns in evening services. A majority preferred five which was the number in use; some wanted fewer; some wanted more.

10. Suggestions for Prayer Service: Study the Books of the Bible; take an offering; service is too monotonous.

11. Other suggestions: Devote one Sunday monthly to old hymns; have more gatherings and socials; use more poetry; permit evening hymns to be chosen by congregation; use organizations in evening services; have young people participate; hold evangelistic services; secure trained speakers without expense.

One devoted member added, "If I can help—here am I."

The questionnaire has not proved generally popular with the congregation. However it has been most helpful and suggestive to me. I have referred to it constantly when planning the services and arranging the sermons. I have found favorable response on the part of the pastors to whom I have mentioned the idea.

There are several reactions which come to me. I shall take space to write of but two.

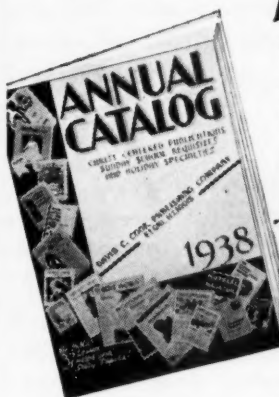
1. The utter sincerity of the answers and of those who made them has impressed me. You will discover that no one sought to take advantage of the situation. The criticisms were kind and tempered and often exceedingly constructive. I think I know the mind of my people better through this effort.

2. The deep spirituality of the subjects suggested for sermons and the worth-whileness of the topics which seem to have impressed hearers. The great majority of the suggestions were wholly in accord with the best traditions of the function of the pulpit.

I believe that the Church Questionnaire might be a very suggestive vehicle whereby the average pastor might come to know the mind and the needs of his people.

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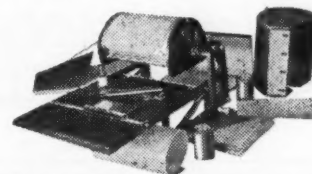
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Action Sermons

By Julius T. Jones

Here is the story of a group of young people who decided that actions speak louder than words. So they organized a dramatic society and started to preach through drama. It is an interesting story. You will get some ideas from it.



The eminent clergyman who proposed a moratorium on sermons probably did not have reference to the type of "action sermons" the Peerless Program Producers of Richmond, Virginia, present. For while these religious plays are in effect "sugar coated" sermons, they are nevertheless of an entertaining nature and not without a goodly portion of humor and love interest. The members feel that hidden in each of the religious plays they present is a thought just as essential to religion as any the minister would present in his sermon.

The endeavor of this group is to bring back to the Church the value of the play—plays with modern settings and depicting real people of this day and time meeting real-life situations, rather than the usual church pageant. We do not mean to suggest that there is no place for that type presentation, and for Biblical dramas, but merely that our plan of operation will not permit of the use of such pageants. In this day of small evening service congregations, people will and do come out to see something special in the way of presenting the Gospel, and our attempt is to provide that something special—to prepare and present plays which can take the place of the evening sermon. And far from losing anything by the omission of the sermon, we fancy there is a distinct gain.

The Peerless Program Producers is a loosely-knit organization of young people, most of whom are connected with St. James Methodist Church, South, of Richmond, Virginia, but their operations are interdenominational in scope, and the various plays in the repertoire are available to any Protestant church in the vicinity.

It was in desperation that we turned to this type program. The idea grew out of a prolonged search for something different for the Young People's service. After running through the available material, including all the "stock" program plans we could lay our hands on, the religious play seemed to

offer the only plan sufficiently flexible and able to command sustained interest.

Now there is no dearth of religious plays available, but to find plays which can be presented with practically no equipment and the little experience we had, was not an easy task. So, being extremely optimistic, we decided to write our own. And that plan has worked out advantageously for several reasons, principal among these being that many of the plays are written to fit the characters, rather than fitting the characters to the play.

In spite of our inexperience, or perhaps because of it, we tried several presentations of the pageant type, requiring somewhat elaborate settings and symbolism. I shall never forget the first real production we attempted. Taking our idea from that grand hymn, "Let the Lower Lights Be Burning," we constructed a setting consisting of a cardboard lighthouse lighted by an electric lamp, a large sailing vessel also constructed of cardboard, and a sea formed of old Sunday School curtains. This depicted the Ship of Youth struggling through the seas of life, dangerously near the rocks. The lighthouse represented the Church, and the lower lights were present in the form of a single railroad lantern, it being our intention to light this at the proper moment.

The cast consisted of two hardy seamen, the parts being taken by John S. Stith, my constant companion in these exploits, who has since entered the ministry, and myself. It must be truthfully said that he and I had spent much more time on the setting than on the script, but we were confident we could put across the message. To add realism, a large electric fan was placed in the wings of our improvised stage, and this blew a very real gale across the playing surface. At the psychological moment, I made the attempt to light the single lower light, but because of the strong gale and the fact that the lantern had no globe, this was an impossibility. If the Ship of Youth relied on that lantern for guidance, it is probably even now on the rocks, for the lantern never was lighted.

The skit was intended to have but one act, and when that was ended the cast departed from the stage. But looking out at the audience, we had a shock, for there they were, very evidently looking for more. After a hasty consultation behind the scenes, we sallied forth and presented a second act *ad lib*. And apparently the audience never realized that the second act was wholly extemporaneous.

One would have thought that one such attempt would have been sufficient, but it only fired us with the ambition to present an even more colossal production. The next one we sprang on that unsuspecting Young People's society was "The Least of These," a social service pageant with three acts and about seven changes of scenery. Included in this production was a cast of approximately twenty, with an angel, a blind beggar, and the Soul Saving Soldiers, a religious group that held services on street corners. That one really did cure us.

But even that was not sufficient to finish us with religious drama. However, we were by then growing a bit more mature, and realizing the limitations of our casts, of the settings, and most important, of the playwrights, we calmed down to presenting plays which could be adequately produced in one setting, usually an interior living room. And with that change came a better type of play. With our feet on the ground again, we began to work toward the type play we now use—one with situations and characters that are entirely possible—in fact, entirely probable—in short, true to life.

Our next important effort was a two-act play entitled "The Gospel According to Jane," in which a young lady by her loyalty in going to a church meeting instead of a moving picture show, even though she had a "date" to go to the movie, had the effect of turning her sweetheart toward taking more interest in the Church. The high point of the play was the argument between Jane and her fiancé, with its attendant foot-stamping and tears. It was with some trepidation we presented this play for the first time in a Church service, for we didn't know just how some of the staid and dignified church-goers would take it, but in its more than twenty presentations we have heard no word of criticism of the scene.

The Answer to Criticism

I do not mean that we have heard no criticism of the practice of having a play instead of a sermon, but usually these objections have been general rather than directed at our group or the plays we present. Our standard reply to such objections is to point out



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the difference in the number of people in the pews, especially when the play has had adequate publicity. In many cases we handle this feature of the presentation ourselves, arranging posters and newspaper articles.

At first we confined our activities to the Young People's Society at St. James, but with the advent of "The Gospel According to Jane," we began to receive numerous requests for presentations elsewhere, and as the plays have apparently taken on a more universal appeal, we confine ourselves to Church services and an occasional Young People's union meeting. Because of the simplicity of the settings, we can present a play on almost any kind of a platform, and this is fortunate for few churches were built with any thought of staging theatrical productions.

Our experience has been that the religious play is one of the most potent methods of interesting young people in the work of the Church. There is something about "being in a play" that appeals to most people, and it's seldom that I have been turned down when approaching a young person with the proposal that he take a certain part. As a matter of fact, many who have had experience in our organization are continually suggesting that I write another play we can produce. In several cases we have noticed that young people who were not otherwise interested in Church work have been interested to

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the point that after the play has run its course, they took up definite work entirely foreign to the P. P. P., and we feel certain that contact with the organization has at least been instrumental in binding them, as well as all of us, more closely to the work of the Kingdom.

Operating as we do without making any charge for our services, and in most cases refusing the offers of those we serve for remuneration other than our slight expenses, our equipment is naturally somewhat limited. Costumes, so far as we are concerned, are unnecessary, and even were they desirable, we should have great difficulty in using them, for so many times we put on plays at some distance from our home Church in places where donning such costumes would present quite a problem. We do not even use make-up, for while this would perhaps be helpful, the same problem faces us.

Such furniture as we need can usually be furnished readily by any church; those few pieces which are not part of the equipment of the Church itself can be secured from the homes of nearby members. It is our practice to furnish a diagram of the stage setting, and the Churches cooperate by arranging the pulpit in the manner we prescribe.

What few special pieces of equipment we desire, we carry with us in one or two suitcases. These consist mainly of a few properties and door bell, 'phone bell, automobile horn, and other equipment for producing off-stage noises. These are controlled by the director, who always accompanies the cast, and who serves as prompter, stagehand, electrician and has general charge of the presentation. Then, too, we provide our own footlights, these being three goose-neck desk lamps with the shades removed and large reflectors substituted. With 100-watt lamps, these footlights throw a brilliant light on the stage, and while it is admittedly not best to have all the light coming from the bottom of the stage, these form the best portable lighting system we have been able to secure, although we have experimented with various ideas. A table lamp and a floor or bridge lamp make up part of most of our settings, and these help some, diffusing the light and lessening the shadows caused by the footlights.

Make-shift Property

At best our equipment is make-shift, but then we are not operating in theatres, and such equipment must be compact and easily transported. Sometimes we need a telephone, and that reminds me of the time I arrived at a church and shortly before the play was to go on, I discovered that we had failed to

secure a telephone instrument from the local telephone company. Fortunately, the sexton was able to direct me to a nearby toy shop, and as this was during the week and near Christmas, the shop was open. I bought the last one he had—one he had to climb in the window to secure. To his statement that it would cost forty-nine cents or some such figure, I assured him I had to have it if it cost five dollars, and so I proudly bore it away to serve in a manner I am sure it was never intended for.

Another time we arrived at the Church to put on a play in which a considerable amount of money was required on the stage, this money, according to the script having been saved by self-denial. We once had a quantity of stage money, but like real money, this had flown, and after canvassing the cast it was found that the combined monetary assets of all of us was insufficient for the play. The minister gallantly came to our rescue and, believe it or not, he had plenty of paper money in his bill-fold!

It is a source of regret to us that the Church Planners of years gone by did not have foresight enough to build the platforms large enough for plays. Many have such small platforms that I am in constant fear that the characters, perhaps carried away by the lines they utter, will make a miss-step and fall off. While several have come very near to descending ignominiously from the stage in this manner, so far—and I knock on wood when I say it—none have. It would also be better if there were anything resembling a "back-stage" but this, too, was overlooked by the pious brethren who built most of the Churches in Richmond. There is also a distinct lack, not only of curtains, but of any means of stringing them up in the average Church.

We have gotten around this difficulty by a simple expedient. Curtains, or something which will serve in their stead are a necessity, so at the end of an Act, we simply switch off the footlights and the other lights on the stage, and this throws the entire auditorium into semi-darkness. Because we always use the same setting for all Acts, this works out admirably, and to accomplish it, it is only necessary to string all wires to the stage from a single outlet, the wires running past the prompter, who controls them with a switch.

The average cast is four or five. The plays are designed to take the place of the sermon, and run from twenty to forty-five minutes. The usual Church service program is carried out up to the time the sermon would usually be given, and this is when we "do our stuff." Maybe it's because it is a change from the usual order, but we flatter ourselves

that we get better attention than the preacher would with his message, and we feel also that our messages are not out of line with what he would probably say.

There are some things that are very much taboo in such a performance, and the chief of these is the ban against smoking. Now smoking is one of the things most young men do, and it is natural to reach in one's pocket for a pack of cigarettes. Besides, this gives the actor something to do with his hands. But the idea of smoking in the church pulpit—well, it just isn't done. One of the most trying few minutes of my experience in plays was when one of the characters reached for a cigarette and tapped it on the package, preparatory to lighting it. But he evidently remembered in time, for he merely held it in his hand, and did not light it. I was expecting a storm of criticism, but it didn't develop—either because it was overlooked, or because he did not actually light up.

While religious plays form by far the largest part of our work, as a side-line we quite often prepare and present specialty programs for banquets, entertainments and similar occasions. A dummy microphone built by the members after a visit to the local radio station to be sure of the exact appearance and dimensions has served as the main property of many of these, and we once presented a three-hour entertainment with the scene laid in a radio station. Sometimes we are called on for a playlet to advertise some coming activity, and once we were called upon to write the script to be used by a religious organization for a program over the radio.

We are all amateurs with only the training we have received in our several years of this type work. And it may appear that our equipment is woefully inadequate, but then perhaps if we had all the things we should like and a theatre for the presentation of our plays, we would be less interested than we are now. We are proud of the little incident at one of our productions when a gentleman came to me after the play and said, "When I sat looking at your stage before the play began, I pitied you for the lack of equipment and setting, and wondered how you could present a play at all under the circumstances. But after the play was under way, I became so deeply interested and absorbed in the action that I forgot all about the paucity of equipment." After all, the play's the thing and we try hard to make it the best thing we can regardless of the situation in which we find ourselves.

Sure, it's work, and sometimes hard work. It means that those who are so

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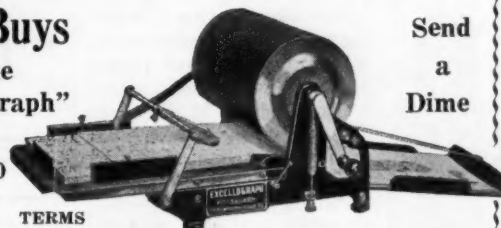
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optimistic as to join up with this organization must give up many of their good times and other activities, and after a new play has had its first presentation, the entire group is ready to drop. After every play we all promise ourselves it will be the last, but we always come back for more, and I honestly believe not one of the group regrets his P. P. P. activities. And who can say that the satisfaction of having presented a good "action sermon" is not as full a cup of joy as having just secured a long-sought and rare stamp, or a new species of butterfly, or a first edition for one's collection? Our collection consists of memories, and the happiness we obtain because of work well done for the Master.

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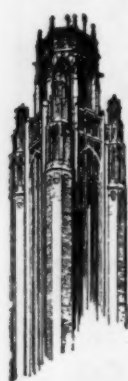
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—Author Unknown.

"COUNT YOUR BLESSINGS"

There is a story that Dr. John Watson went to visit one of his congregation who had had a heavy financial loss. He found him utterly broken. "Everything is gone," he said. "What!" said Watson, "I'm sorry to hear your wife is dead." The man looked up in surprise. "My wife?" he said. "And I am doubly grieved to hear that you have lost your character," said Watson, and went on remorselessly naming one thing after another, till at last the man protested that all these things still remained. "But I thought you said that you had lost everything? Man, you have lost none of the things which are worth while." So he brought the man out of his despair on the wings of praise. It is sometimes said that we do not really value things till we have lost them. There is truth in this. It is also true that we come to value some things through loss of others. "Count your blessings" is a good word for dark days. From *Making Friends With Life* by James Reid; Cokesbury Press.

THE CROSS MAKES US ONE

On Thanksgiving day, several years ago I happened to be worshiping in the Episcopal church in Hyde Park, New York. . . . An incident which occurred during the administration of the communion impressed me as significant. After several groups had knelt at the chancel rail and partaken of the bread and wine, a colored woman who had been sitting in the last pew made her way down the aisle, alone. But the rector, thinking that all who so desired had communed, did not see her. With his back to the congregation he was preparing to put the elements away. For an awkward half-minute the colored woman stood up there in front; then, greatly embarrassed, she turned and made her way toward the door. A gentleman, leaving his place on the other side of the church, moved toward her and, taking her by the arm, led her back to the altar and quietly drew the attention of the rector to her presence there. When the service was over, I

learned that the man who had done this gallant deed was one of America's richest men. Whatever difference might exist between him and this colored servant outside, here, in the shadow of the cross, all barriers raised by class and color and capital were dissolved. From *The Christian Century Pulpit*, Sermon by James D. Morrison; The Christian Century Press.

LOVE YOUR ENEMIES IN WAR TIME

"Love your enemies." Does that apply in war time?

Of course it does. It would be wildly absurd for Jesus to give a definite command, "Love your enemies," allowing such a modification of it as this, "except when you have enemies."

If a Christian is so unfortunate as to live in a country that is at war with another, all the more for that fact must he love those against whom his country is fighting. That does not involve approving their acts, or hoping they will win, or failing in loyalty to his own land if in his conscience he feels that his country is right.

But it does involve readiness to think and believe the best not the worst about those enemies; care not to be unjust to them, or misled by baseless propaganda; constant prayer that they (and we) may see and choose and do the right.

"But men cannot fight if they really thus love their enemies."

Very well; if that is so, then Christians cannot fight. No Christian can have anything to do with war, if war forbids him to love the enemy.

From *The Way* by William Pierson Merrill; The MacMillan Company.

WHAT OF IT?

The New Yorker is one of a group of magazines which is co-operating to "sell" the idea of peace through advertising. . . . A full page in colors of the sinking of the "Lusitania." Bruce Barton's text begins, "so the 'Lusitania' went down," followed by the blunt question, "What of It?"

"What of it?" you cry. "The whole world was shocked. For days the newspapers talked of nothing else.

"Well, but what of it? After all, it was a little thing.

"How many 'Lusitanias' would have to go down to carry all the dead and missing soldiers and the dead civilians of the great World War?

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"That is the number of 'Lusitanias' that would be required to carry the

dead, the dead of all nations who died in the war!"

SOLDIERS OF PEACE

It happened in the year 1924, the last time I marched in an American Legion parade. I was dressed in my best uniform, my Sam Brown belt shining with new polish, my insignia glistening in the sun. As I looked at a crowd of spectators, a feeling came over me that was akin to a religious experience. I saw heroes on the side lines as I had never seen them before. There was a mother whose husband had died seven years before, leaving her with four children. She had surrendered her pride, taken the most remunerative work she could find in preference to more dignified but less profitable labor, and had given her very life blood that her children might have an education and a home. I felt for the moment that if any one deserved public honour that day, it was this broken-bodied but heroic mother. Here were honest editors, faithful mail carriers, upright lawyers, underpaid but devoted teachers, sympathetic employers, fearless firemen. I felt much like shouting: "Fall in here; join in the line of march. Your shining faces shall be your insignia. You are the soldiers of peace whom we should honour this day." I thought I witnessed the sunset of the old patriotism and the sunrise of the new! From *Renewed by the Spirit* by Karl Knudsen; Fleming H. Revell Company.

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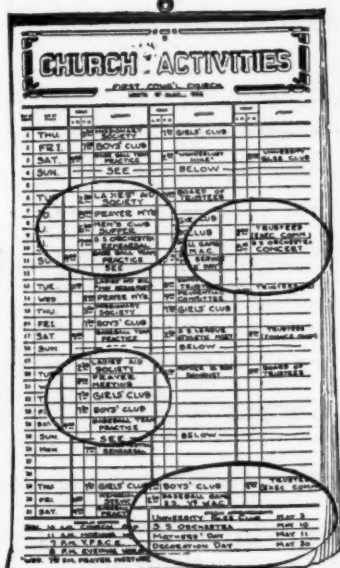
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• THEY SAY •

A GOOD JOB

Editor *Church Management*:

You have done a good job in the October issue of *Church Management* by printing the statements issued by the ministers' organizations in Youngstown, Cleveland, and Chicago regarding certain aspects of the labor question. Also through the story by John Sommerlatte entitled "Facing Labor Facts."

I have a great sympathy with ministers in communities in which the industrial situation is at white heat. It requires a great deal of courage for a preacher to express himself according to his convictions, and usually much more is expected of him than he can possibly do in certain circumstances. But he may at least declare himself regarding the principles involved in any controversy, for basically every great social and economic question facing us

today is definitely religious and the preacher is presumed to be an authority on religion.

I want also to commend you on your editorial in which you reply to a preacher who asks your counsel as to what he should do regarding his own economic condition. Your reply is forthright and convincing and, I believe, will be a great help to many another preacher who finds himself in the same situation as the man who asked your counsel.

In the days when I was addressing thousands of preachers throughout the country on various aspects of the labor problem, I once gave an address to the Presbytery of Pittsburgh. As usual, following my address the meeting was opened for questions. One of Pittsburgh's famous preachers asked me this one:

"Do you mean to tell me that if the union rate of wages is \$4 a day, that I as an American citizen, haven't a right to work for \$3 a day?"

I replied in substance:

"I understand that the Presbytery of Pittsburgh recently adopted a resolution that no minister shall be permitted to accept a call to any church within the bounds of the Presbytery unless the salary offered him is at least—", I have forgotten what the amount was—"Now if you can tell me the difference between the union rate of the Workers and the union rate of the Presbytery of Pittsburgh, I will appreciate it."

"I'm through," the preacher replied, and sat down.

The practice of other Presbyteries and ecclesiastical bodies in other denominations of insisting upon what is regarded as a "living salary" has been steadily increasing throughout the years. Many congregations throughout the country seem to be almost inhuman in their attitude toward their ministers when it comes to paying salaries to their pastors. They seem to look upon what they pay to the church as a bit of charity. The whole system is wrong and editorials such as you have just printed will help to change it.

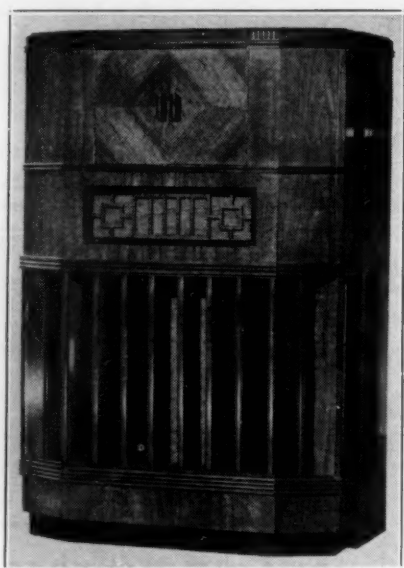
Charles Stelzle,
New York City

A MOST VITAL PROBLEM

Editor *Church Management*:

I wish to most heartily commend you on your Editorial, "What Would You Do?" It deals with a most vital problem, and one that we, in all of our major denominations, are refusing to face as we should. What is the use of talking about social reconstruction, and deploring our economic inequalities, when we have such grave inequalities in the ministry? Yesterday I called on a minister in a small village, with a wife and one child, under the necessity of running a car, whose maximum income is \$15 a week. Yet his church board would not consider giving him permission to supplement his income by "secular" work, considering that his full time belongs to them. He feels divinely called to the work of the ministry, so accepts all these necessary sacrifices with cheerfulness and true Christian fortitude.

Another problem with which you might deal is that of men with insufficient preparation for the ministry. Some of these are on such fields as you have dealt with in your editorial. In



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• THE EDITORIAL PAGE •

Pacifism on the Spot

PACIFISM is, today, on the spot.

During the World War most ministers were proponents of force. They outdid the wildest advocates of nationalism as they called for the "hun" and, verbally, put the soldiers who fought with the entente allies on the pathways to heaven. Those authors who have collected the exaggerated statements of clergymen preaching war have given us a record worthy of preservation. It is well to look at ourselves, as we were, in 1917 and 1918.

But time changes things and the pendulum swung the other way. Faced with the enormous costs of the war all nations began to repent their folly. Statesmen pointed out the political errors of the war. Ministers joined the procession; this time they denounced war and cried for peace. Man after man declared that, so far as he is concerned, war would never more receive the blessing of the church.

In 1917 it was a popular thing to urge warfare; in 1936 it had become the popular thing to denounce war of every kind.

Again the pendulum swings. Wars are springing up in various parts of the world. As is always true the new wars come by routes least expected. Had the wars come in the same manner as the world war we would probably be solidly lined up against it. But history doesn't work like that. Instead we see the Loyalists of Spain trying to hold back the Fascist forces of Spain, Italy and Germany. Fascism believes in war. It believes it builds character. It makes no apology when it sends its soldiers to the aid of General Franco. Is he not fighting for order as opposed to Communism?

Then we see a war growing in China. Here is the military nation of Japan invading China in a fight which seems, at a distance very dishonest and very unfair. Again Japan is a nation which makes no apology for war. Its imperialistic program makes war necessary. It would grow by the philosophy that the strong shall conquer the weak.

War looks altogether different than it did a few years ago. A policy of neutrality by the United States is a very much one-sided thing. It means that while the Fascist forces in Spain are well equipped by the Fascist nations the Loyalist forces are at a tremendous disadvantage. A neutrality policy does not handicap Japan in its Chinese war but it does handicap China which needs airplanes, guns and ammunition.

A strict policy of neutrality, based on the philosophy of Fascism may mean the destruction of the Loyalists in Spain and the conquest of China by Japan. So the matter is not as simple as it appeared a few years back.

Pacifism is indeed on the spot.

What stand can one take. *Church Management*, in this issue, takes one positive stand. It is seek-

ing to show the brutality and horribleness of war. We want to picture it as an ugly, filthy, soul and morale destroying thing. We never did have a part in the glorification of war and we do not want any part in it now.

But granting that it is an ugly thing we are not ready to say that a strict neutrality which will permit the wolf to destroy the lamb should be enforced. The contest between Franco and the loyalists is uneven at best. A strict enforcement of neutrality can mean but one thing—the victory of the Fascist forces. The contest between Japan and China is an uneven one. A strict enforcement of neutrality will probably mean the partition of China.

What is the answer. We do not know.

We are just pointing out that Pacifism is on the spot.

Must Religion Be Subsidized?

MOST of us take it for granted. We admit that religion cannot pay its way. We like to have it take refuge under endowments, gifts, exemptions and other boons for the weak. Only here and there does one hear a voice which believes that religion is of sufficient value to the world to pay its way as it goes. That voice is usually found outside of organized religion.

The last few years have been trying ones for the "pay your own way policy." Men who trained for professions which serve churches found that it was not easy to collect an adequate fee from churches. Architects have found that churches like to have the cost of church construction reduced without a reduction in the quality of the work. Men who depend upon supply dates for a portion of their income have felt the pressure of pinch-penny philosophy. The butcher, the baker and the candlestick maker will testify that they are asked to make concessions to churches.

We ran across a Christian college the other day which has no endowment but pays its way from the tuition income. I mentioned the matter to a friend of mine. His reply is typical.

"Must be something wrong with its scholarship, then."

A good many leaders have a feeling like that about churches and church organizations. It is almost a mortal sin to be able to organize a religious corporation which can pay its own way through the services it renders. A few hundred thousands of dollars back of a dead organization may, in the public mind, make it a worthy one. But religious folk are suspicious of movements which are popular enough to pay their own way. It is a sin to be interesting enough to be self-supporting.

The spirit is felt all through church life. Should a group of individuals get together to organize a religious movement of any kind, the first move is



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to find somebody to subsidize it; the second, is to study the financial exemptions to which it may be eligible.

Our idea is that if the Church could have faith enough in itself to believe that it has something the world needs, and faith enough in the world to believe that it will recognize the worthwhileness of the Church and pay for it because it needs it, we might put a new spirit in organized religion.

The minister of today is placed in the unpleas-

ant position of saying in effect:

"I have the greatest commodity in the world. It is something you need and must have; you know that. But of course after your picture shows and automobiles you can't be expected to pay what it is worth so we will get an endowment and give it to you without cost."

One trouble with a lot of religion in the world is that it has not cost enough to be considered worth while.

(From page 112)

practically every convention they attend, they find themselves stigmatized by their brethren, as "unfit" for their task, they are made to feel ill at ease by the unsympathetic attitude toward them, and standards are raised which discriminate against them. They are bound hand and foot by their financial condition, so that they cannot afford the correspondence work offered by the seminaries, and they are unable to purchase the books they need, or to subscribe to such periodicals as *Church Management*. Yet contrary to the opinion of many, a majority of these men, some graduates of Bible schools, are intellectually hungry and anxious to more fully prepare themselves for the work of the Master. When we suggest higher standards for the ministry, why not in some way also suggest means by which these higher standards may be attained, and let these men know that we are sympathetic with them, and desire to be helpful to them?

Harold F. Damon,
Sayre, Pennsylvania.

SUPPLEMENT YOUR SALARY

Editor *Church Management*:

Your editorial on, "What Would You Do?" is a courageous article that has long been needed. The idea that in thousands of small towns the minister should give all of his time to a church that cannot afford to pay him a living wage, is contrary to common sense and should be abandoned.

Bishops and leaders of other denominations who act like bishops, do not give "full time" to their work. As

editor of a religious magazine, you know whether they do this outside work for extra pay or not. I suppose that even the mere suggestion will make you laugh out loud if you haven't got a cracked lip.

Why then should not the underpaid minister do a little paperhanging? It is not that the local people object to it. They rather admire a man who can, and will, do manual labor when necessary. I have long suspected it is our denominational leaders who feel they cannot drive and bully a man who is not on the verge of starvation. They do not want too many independent pastors, else who can they "lord it over?" Many of our leaders want pastors who are as courageous as lions on Social questions and as meek as tabbies on their denominational projects. —Raise the money! Accept the projects as we set them up! Or else look out when the next conference comes around. In the meantime, preach like inspired prophets. Gentlemen, it can't be done!

So, young man, go to it and supplement your salary. Get a real living for yourself and your leaders will soon find you an all time job that pays a proper salary. They did it for me.

Frederick W. Ollis,
Buffalo, Wyoming.

NEEDS A NURSE

The October number of *Church Management* arrived today. My wife looked it over as she nearly always does, and found the article with the title, "My Ideal Preacher's Wife." With a chuckle she read the last paragraph aloud to me. And I could not refrain

from a hearty laugh. Being a P.K. (preacher's kid) myself, and now in the active pastorate for a little more than eleven years, it did seem ridiculous to think that a minister's wife be expected to inspect her husband's finger nails and see that he has a needed haircut. That kind of a minister needs more than a good wife, he needs a nurse. It is quite inexcusable for a man of mature years, with a good education, and in public life, to allow himself to become careless in such details. No matter how busy he is there is time for such cleanliness, which we have been led to believe is next to Godliness.

Most ministers find it necessary to practice economy. It was rigidly observed in my father's home because a large part of his active pastorate was done during the days when a minister's salary was supplemented by donations and mission boxes. Not by the wildest stretch of the imagination can I picture my father appearing at a midweek service with "the sleeves of his coat half-way out," nor becoming the joke of his congregation "because his knee burst out of his trousers during a marriage ceremony at a home wedding." It is true that "accidents may happen," but there is little valid reason for accidents of that kind.

By all means let the minister's wife inspect her husband before he makes a public appearance, if she wishes, lest an unnoticed raveling or hidden grease spot mar his sartorial perfection. But a minister who is worthy of all that his calling requires will himself see to it that his person is neat and well groomed.

P. L. Smith,
Pipestone, Colorado.

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